GRADED LESSONS
ON THE
CATECHISM

GRADE V.

Lorraine Johnson

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GRADED LESSONS

FOR THE SUNDAY SCHOOL

Published by the Augustana Synod.

A series of textbooks for the Eight Grades, with the Catechism as the basis for the entire course; illustrated and amplified by stories from the Bible, and systematically adapted to the needs of the various ages of childhood. Both material and method conform to the recognized standards in modern education.

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Beginner's Course in the Sunday School. A manual for teachers and parents. Pictures and mounting paper for the pupil.

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GRADED LESSONS

ON THE

CATECHISM

BIBLE HISTORY AND SCRIPTURE SELECTIONS

GRADE VI

INTERMEDIATE DEPARTMENT

OF

SUNDAY SCHOOLS

BY

GEORGE A. FAHLUND

PUBLISHED BY

THE AUGUSTANA SYNOD

AUGUSTANA BOOK CONCERN

ROCK ISLAND, ILL.

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Fifth Edition

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1930

PREFACE.

This is the fourth volume, or Grade VI, for the Intermediate Department. This volume of lessons has been prepared in accordance with the system of grading adopted by the Augustana Synod in 1922. The course of instruction is divided into four departments — Beginner's, Primary, Intermediate, and Confirmation. However, the grades begin with the Primary Department and run through the Intermediate, eight grades in all.

In the Intermediate Department, we have followed a plan of uniform courses, with the Catechism as the basis of the entire plan. The lessons in all grades have the same doctrinal element on a given Sunday. The Catechism is divided into six separate volumes — one volume for each grade, containing fifty-two lessons — (six special and forty-six regular) one lesson for each Sunday.

In Grades V, VI, VII and VIII, the Catechism text is the Explanation of Luther's Small Catechism, adopted by the Augustana Synod in 1922. The Bible stories and Scripture passages throughout the courses have been selected from "Bible History," 1898, and "Bible Stories," 1918, published by Augustana Book Concern, and direct from the Bible — American Standard Version. In Grades III to VI inclusive, the Bible passages are used to illustrate the Catechism. In Grades V, VI, VII, and VIII the numbers of the questions correspond to those of the Catechism.

In preparing this series of lessons, the author appreciates the valuable suggestions received from John W. Horine's "The Catechist's Handbook"; Gerberding's "The Lutheran Catechist"; Joseph Stump's "Explanation of Luther's Small

Catechism"; H. P. Grimsby's "Graded Lessons on the Catechism"; Rev. George W. Lose's "Catechism Bible Narratives"; Adolph T. Hanser's "Book of Instruction"; and "Handledning för den första kristendomsundervisningen" av F. A. Johansson; but especially does he feel indebted to the members of the Sunday School Committee: Drs. G. A. Brandelle, John Ekholm, C. W. Foss, F. A. Johnsson, Rev. C. A. Wendell, and Mr. A. G. Anderson, for valuable suggestions, kind co-operation and wise counsel.

GEO. A. FAHLUND,
Sunday School Secretary of the Augustana Synod.

Rock Island, Ill., 1923.

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SUGGESTIONS.

1. The teacher should study each Bible Story in connection with the brief note appended to the lesson, which suggests the main thoughts to be emphasized. The teacher should also follow all Bible references and read the Story as given in the Bible. It is absolutely necessary that the teacher knows the Catechism well.

2. Remember that in the grades III to VI, inclusive, the Bible Story is to illustrate and explain the doctrinal elements of the Catechism to the child's mind; that it is necessary that these doctrinal facts, embodied in the Bible Story, be presented in their historical setting and made alive to the child's fancy by means of attractive pictorial representation.

3. All the pupils in the class should study the same lesson, and a pupil who has been absent one or more Sundays should be assigned the same lesson as the other members of the class. Lessons that have been missed should be made up by pupils in addition to the regular class work.

4. The pupils in grades III to VI inclusive are to turn in written answers to the questions on the Bible Story. If the pupils have worked out the answers in writing; they have become familiar with the Bible Story and have a good background for the lesson. The pupils must memorize the Catechism part, and the Memory Verse.

5. Begin the recitation with a review of the preceding lesson. Reviewing former lessons is an excellent exercise. Proceed with the lesson for the day by asking the pupils

to recite the parts to be memorized. Then tell the Bible Story and apply it to the Catechism part. Always endeavor to draw the hearts of the pupils to Christ.

6. Each class should consist of not more than six pupils, and boys and girls should be enrolled in separate classes.

G. A. F.

THE BIBLE.

LESSON 1.

5. *What is the Bible?*

The Bible is the Word of God, written by prophets, evangelists and apostles, who were inspired by the Holy Spirit.

No prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit. 2 Pet. 1. 21.

MEMORY VERSE.

How precious is the Book divine,
By inspiration given!
Bright as a lamp its doctrines shine,
To guide our souls to heaven.
(New Hymnal 217. 1.)

BOOKS OF THE BIBLE.

The books of the Old Testament are:

1. Historical: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I and II Samuel, I and II Kings, I and II Chronicles, Ezra, Nehemiah and Esther.

2. Doctrinal: Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon.

3. Prophetical: Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah,

Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

The books of the New Testament are:

1. Historical: The Gospels of Matthew, Mark, Luke, John, and the Acts of the Apostles.

2. Doctrinal: The letters of Paul to the Romans, I and II Corinthians, Galatians, Ephesians, Philippians, Colossians, I and II Thessalonians, I and II Timothy, Titus and Philemon; the letter to the Hebrews; and the letters of James, I and II Peter, I, II and III John and Jude.

3. Prophetical: The Revelation of John.

Questions. 1. Into what three divisions are the books of the Old Testament divided? 2. Memorize and repeat the names of the "historical books". 3. Memorize and repeat the names of the "doctrinal books'. 4. Recite also the names of the "prophetical books'. 5. How are the books of the New Testament divided? 6. Memorize and recite the names of the three different divisions. 7. Take your Bible and see if you can find the different books. 8. How many books does the Bible contain? 9. How many books in the Old Testament? 10. How many books in the New Testament?

Notes. It is important that the pupils should know the names and order of the different books of the Bible. When the pupils are able to repeat the names of the different books correctly from memory, they should be given a Bible and asked to find the different books as the teacher may call for them. This exercise should be repeated often. — The Bible contains 66 books, the Old Testament 39 and the New Testament 27 books. Emphasize that the *Bible is the Word of God.* God gave it in writing through the prophets in the Old Testament and the evangelists and apostles in the New. (2 Pet. 1. 21.) The Old Testament was given first to the Jewish people, and was therefore written in the Hebrew language. As the Greek language was known everywhere in the days of the apostles the New Testament was written in the Greek language. Moses, who wrote the first books of the Old Testament, lived about 1600 years before John, who wrote the last book of the New Testament. When the prophets, evangelists, and apostles wrote the Bible they were inspired by God's Holy Spirit. (2 Tim. 3. 16; 2 Pet. 1. 21.) That means that God through His Spirit told them what to write and how to write, and hence the Bible is the Word of God. The Bible contains all that we need to know concerning God and His will. (Lk. 16. 31.) It serves to make us wise unto salvation (2 Tim. 3. 15), it will guide us safely through this world to our heavenly home (Ps. 119. 105). It is our absolute authority in matters of religion, and we should believe the teachings of the Bible with all our heart and apply them in our lives.

THE TEN COMMANDMENTS.

(THE LAW.)

LESSON 2.

10. *How did God give man His law before it was revealed in the Bible?*

God gave His law in the conscience of man which commands and approves the good, but forbids and condemns the evil.

When Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them. Rom. 2. 14, 15.

11. *What is the great commandment of the law?*

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets. Mt. 22. 37–40.

Memory Verse.

The only Comforter Thou art;
O come and dwell within each heart;
And give us power from above
To keep the blessed law of love.
(New Hymnal 159. 2.)

THE GREAT COMMANDMENT.

The Pharisees, when they heard that Jesus had put the Sadducees to silence, gathered themselves together. And one of them, a lawyer, asked him a question, trying him: Teacher, which is the great commandment in the law? And he said unto him, Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets. (Mt. 22. 34–40.)

Questions. 1. What had Jesus done to the Sadducees? 2. When the Pharisees heard this, what did they do? 3. *Why* did the lawyer ask Jesus a question? 4. What was his

question? 5. In His answer, how did Jesus say we should love the Lord our God? 6. What is this commandment? 7. What is the second commandment? 8. What "hangeth on these two commandments"?

Notes. Of all the Jewish parties, or sects, the Pharisees were the most influential and strict. They were zealously attached to the Law and to the 'traditions of the elders.' They believed in angels and spirits; also in revelations made by them, in eternal retribution in the next world, in the resurrection of the dead and in the coming of the Messiah. They also formed practically one party with the scribes or lawyers. The Sadducees held quite different views from those of the former. They acknowledged the law of Moses as alone authoritative, and rejected the traditions of the elders, the popular beliefs in angels and spirits, in a future life, and in the resurrection of the dead. — Jesus had silenced the Sadducees. (Mt. 22. 23–33.) A lawyer asked Jesus a disputed question among certain students of the law. Some were wont to exalt portions of the ceremonial law above the law of love. In His reply, Jesus gives a brief but fine explanation of the two tables of the law. Both tables treat of love. The first three commandments treat of love to God and constitute the first table. When Jesus calls this the great commandment of the law, He means that it is the most important of all the commandments. The sum of the second table is the second great commandment — or the seven latter commandments — and treats of love to our neighbor, and yet every part of the law requires love of God and love of our neighbor. (Rom. 13. 10.) Our neighbor is every one who may need our assistance, even our enemies. (Mt. 5. 43–48.) God will punish every man who sins against the light, be it the light of conscience or the light of the law. Man is justified, not because he has a law, but because he keeps it. The law in the conscience is given by God. (Rom. 2. 14, 15.)

THE FIRST TABLE OF THE LAW.

(The first three commandments.)

LOVE TO GOD.

LESSON 3.

THE FIRST COMMANDMENT.

I am the Lord thy God.
Thou shalt have no other gods before Me.

What is meant by this commandment?

We should fear, love, and trust in God above all things.

13. *What does God command in the first commandment?*

God commands us to fear and love Him above every thing else and to put all our trust in Him alone.

Fearing God.

Fear God, and keep his commandments; for this is the whole duty of man. Eccl. 12. 13.

Loving God.

This is the love of God, that we keep his commandments: and his commandments are not grievous. 1 Jn. 5. 3.

Trusting God.

Commit thy way unto Jehovah; Trust also in him, and he will bring it to pass. Ps. 37. 5.

MEMORY VERSE.

I am thy God and Lord alone,
No other god beside me own;
Put thy whole confidence in Me,
And love Me in sincerity. (M. LUTHER.)

THE RICH YOUNG RULER.

And as Jesus was going forth into the way, there ran one to him, and kneeled to him, and asked him, Good teacher, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good save one, even God. Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness,

Do not defraud, Honor thy father and mother. And he said unto him, Teacher, all these things have I observed from my youth. And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.

And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God. And they were astonished exceedingly, saying unto him, Then who can be saved? Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God. (Mk. 10. 17–27.)

Questions. 1. How did this young man approach Jesus? 2. What did he ask of Jesus? 3. What did Jesus answer? 4. How long did the young man say that he had observed the commandments? 5. What did Jesus say that he lacked? 6. What did Jesus tell him to do with whatsoever he had? 7. What did Jesus promise him? 8. Whom did Jesus tell him to follow? 9. Why did the young man "go away sorrowful"? 10. What did Jesus say unto His disciples? 11. When the disciples were amazed at His words, what did

Jesus answer again? 12. What did the disciples say? 13. What did Jesus then say?

Notes. This story gives a striking example of the seductive power of wealth. Jesus looked upon the young ruler and loved him, and yet this man failed to enter the Kingdom because though he loved the Kingdom much, he loved money more. — We are enjoined in the first commandment to *fear, love* and *trust* in God above all things. We are to regard God as the highest good, and to look to Him for every blessing. — The young ruler had much money but was not satisfied. He thought he had observed all the commandments, but little did he know his own heart. He had not kept even the first commandment, because he loved and trusted more in his possessions and money than in God. Jesus repeated to him all the commandments which test a man's love to his neighbor. "Love of one's neighbor is a better test of inward religion than ceremonial piety." Jesus knew that love of wealth was this man's besetting sin, and therefore prescribed a proper remedy (Mk. 9. 43–47) for covetousness. We cannot keep the first commandment unless we give our heart to God. (Prov. 23. 26.)

LESSON 4.

THE SECOND COMMANDMENT.

Thou shalt not take the name of the Lord thy God in vain;

for the Lord will not hold him guiltless that taketh His name in vain.

What is meant by this commandment?

We should so fear and love God,

as not to curse, swear, conjure, lie, or deceive by His name,

but call upon Him in every time of need, and worship Him with prayer, praise and thanksgiving.

17. *What does God command in the second commandment?*

God commands us to keep His name holy, to call upon Him in every time of need, and worship Him with prayer, praise and thanksgiving.

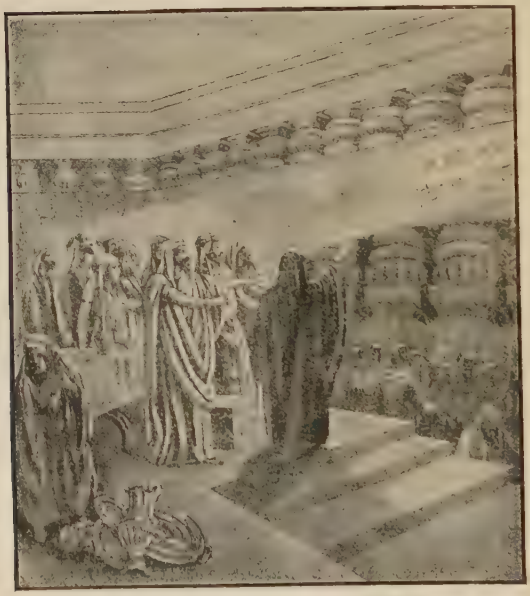
Call upon me in the day of trouble:
I will deliver thee, and thou shalt glorify me. Ps. 50. 15.

In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. Phil. 4. 6.

The name of Jehovah is a strong tower;
The righteous runneth into it, and is safe. Prov. 18. 10.

MEMORY VERSE.

By idle word and speech profane,
Take not My holy name in vain;
And praise not aught as good and true
But what God doth both say and do.
(M. LUTHER.)



BELSHAZZAR'S FEAST.

Belshazzar the king made a great feast to a thousand of his lords, and while he tasted the wine, commanded to bring the golden and silver vessels which Nebuchadnezzar his father had taken out of the temple, the

house of God, which was in Jerusalem; and the king and his lords, and his wives, drank from them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood and of stone.

In the same hour came forth the fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote. Then the king's countenance was changed in him, and his thoughts troubled him; and the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the enchanters, the Chaldeans, and the soothsayers. Then came in all the king's wise men; but they could not read the writing, nor make known to the king the interpretation. Then was Daniel brought in before the king and read the writing unto the king, and made known to him the interpretation, saying, O thou, Belshazzar, hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords and thy wives have drunk wine from them; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. Then was the part of the hand sent from before him, and this writing was inscribed. And this is the writing that was inscribed: Mene, Mene, Tekel, Upharsin. This is the interpretation of the thing: Mene; God hath numbered thy

kingdom, and brought it to an end. Tekel; thou art weighed in the balances and art found wanting. Peres; thy kingdom is divided, and given to the Medes and the Persians.

In that night Belshazzar the Chaldean king was slain, and Darius the Mede took the kingdom. (Dan. 5.)

Questions. 1. Who made a great feast? 2. Where had the golden and silver vessels, which the king commanded to be brought in, come from? 3. Who drank from these vessels? 4. What gods did they praise? 5. What did the king see "in the same hour upon the plaster of the wall of his palace"? 6. How did this effect the king? 7. What did the king do and say? 8. Who tried to read the writing, and to make known to the king the interpretations, but could not? 9. Who then was brought in? 10. What did Daniel first say to the king? 11. What was the writing that was inscribed? 12. Give the interpretation. 13. What happened that night to the king and his kingdom?

Notes. Read Dan. 4–5. The feast of Belshazzar is an example of Babylonian luxury. The Babylonian banquets were magnificent, though they usually ended in drunkenness. Wine, imported from abroad, and luxuries of every kind loaded the table. Perfumes filled the hall; vocalists and instrumental performers entertained the assembled guests. It was usually at the close of the banquet proper that the drinking began. Belshazzar, under the influence of wine, became boastful and foolhardy, and profanely used the sacred vessels taken by Nebuchadnezzar from the temple at Jerusalem (vv. 1–4) and "praised the gods of gold, etc." "In the same hour," the act of profanation was avenged. The king is greatly terrified and in vain offers great rewards to the wise men of Babylon if they can read and interpret the writing (vv. 5–9). Upon the queen's advice

Daniel is sent for (vv. 10–16), and he rebukes Belshazzar for neglecting the lessons of humility taught by Nebuchadnezzar's history, and interprets the writing as a message of doom (vv. 17–29), which came to pass "in the night" (vv. 30, 31. — We are urged in the second commandment to *keep God's name holy,* to *pray,* to *praise,* and to *give thanks.* (Ps. 50. 15; 145. 18, 19; 106. 1.)

LESSON 5.

THE THIRD COMMANDMENT.

Remember the sabbath day to keep it holy.

What is meant by this commandment?

We should so fear and love God,
as not to despise His Word and the preaching of the gospel,
but deem it holy, and willingly hear and learn it.

19. *What does God forbid in the third commandment?*

God forbids us to despise His Word and the preaching of the gospel.

Whoso despiseth the word bringeth destruction on himself;
But he that feareth the commandment shall be rewarded. Prov. 13. 13.

MEMORY VERSE.

Hallow the day which God hath blest,
That thou and all thy house may rest:
Keep hand and heart from labor free,
That God may have His work in Thee.
(M. LUTHER.)

THE PRESENTATION OF JESUS IN THE TEMPLE.

And when Joseph and Mary brought Jesus up to Jerusalem to present him to the Lord, behold, there was a man in Jerusalem whose name was Simeon;

and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. And he came in the Spirit

into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, then he received him into his arms, and blessed God, and said,

Now lettest thou thy servant depart, Lord,
According to thy word, in peace;
For mine eyes have seen thy salvation,

Which thou hast prepared before the face of all peoples;
A light for revelation to the Gentiles,
And the glory of thy people Israel.

And his father and his mother were marvelling at the things which were spoken concerning him; and Simeon blessed them, and said unto Mary, his mother, Behold, this child is set for the falling and the rising of many in Israel; and for a sign which is spoken against; yea and a sword shall pierce through thine own soul; that thoughts out of many hearts shall be revealed. And there was one Anna, a prophetess, the daughter of Phanuel of the tribe of Asher (she was of a great age. having lived with a husband seven years from her virginity, and she had been a widow even unto four score and four years), who departed not from the temple, worshiping with fastings and supplications night and day. And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem. (Lk. 2. 22–38.)

Questions. 1. Where did they bring Jesus? 2. Why did they bring Him up to Jerusalem? 3. What man in Jerusalem is mentioned? 4. What kind of a man was Simeon? 5. What was he looking for? 6. What was his relation to the Holy Spirit? 7. What had the Holy Spirit revealed unto him? 8. How did he come into the temple? 9. How did he receive the child Jesus, and what did he do? 10. What did Simeon say unto Mary? 11. What prophetess is mentioned? 12. How often did she come to the temple? 13. What did she always do in the temple? 14. What did she do at that very hour?

Notes. The mother of a child was to be unclean, for a boy forty days, for a girl eighty days. At the conclusion of the entire period the mother was bound to present an offering for purification. She was to offer a lamb for a burnt-offering, and a young pigeon or a turtle dove for a sin-offering. If the mother was not rich enough to afford a lamb, two turtle doves, or two young pigeons, might be offered, as the mother of Jesus did (Luke 2. 24). See Lev. 12. — Another object of the journey to Jerusalem was to present the child to the Lord. The first-born male of every species was sacred to the Lord, in memory of the delivery of the first-born of the Israelites in Egypt. (Ex. 12. 29, 30; 13. 2.) A first-born son was presented to God and redeemed with five shekels of the sanctuary (Ex. 13 and Num. 18. 15, 16), and the whole tribe of Levi was regarded as having been substituted for the first-born. (Num. 3. 12, 13.) Joseph and Mary went to the temple because they loved the house of God. — Simeon and Anna, a prophetess, belonged to the class of humble and devout Jews to whom "the sacrificial system of the Old Covenant and the spiritual teaching of the prophets had been a true preparation for Christ, and consequently God shed abroad among them the gift of prophecy, and revealed to them truths to which the doctors of the Law were blind." (DUMMELOW.)—The words spoken by Simeon constitute the beautiful hymn, usually called the "Nunc Dimittis," and which has been used in the evening service of the Church since the 4th or 5th century. "It is in thorough harmony with the spirit of this Gospel. It expressly includes the Gentiles in Christ's kingdom in accordance with the Old Testament prophecies." — Simeon and Anna were no strangers in the house of God. — Every child should be "presented to the Lord" by prayers of Christian parents. This is included in the rite of Holy Baptism. We should never be absent from the Christian church when God's Word is preached. We should *Remember* the Sab-

bath day to keep it holy. — Warn against sinful excuses for not going to church, such as "bad weather," "Sunday excursions," "visiting," "baseball, football," etc. Show that by staying away we are despising God's ordinance and God's Word.

THE SECOND TABLE OF THE LAW.

(The last seven commandments.)

LOVE TO OUR NEIGHBOR.

LESSON 6.

THE FOURTH COMMANDMENT.

Honor thy father and thy mother,

that thy days may be long in the land which the Lord thy God giveth thee.

What is meant by this commandment?

We should so fear and love God,

as not to despise nor displease our parents and superiors,

but honor, serve, obey, love and esteem them.

23. *What does God forbid in the fourth commandment?*

God forbids us to despise, or with words and deeds to displease, our parents or others who have parental care for us.

Hearken unto thy father that begat thee,

And despise not thy mother when she is old. Prov. 23. 22.

He that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. Rom. 13. 2.

MEMORY VERSE.

Give to thy parents honor due,
Be dutiful and loving too,
And help them when their strength decays;
Then God shall give thee length of days.
(M. LUTHER.)

RUTH.

After the days of Samson, there was a famine in Canaan. And a man from Bethlehem moved to the land of Moab with his wife Naomi and his two sons. There the sons married two Moabite women, Orpah and Ruth. After a few years both the father and the two sons died. Then Naomi returned to Canaan, and her daughters-in-law went with her. On the way, she told them that they had better return to their own country. Orpah did as Naomi said, but Ruth answered: Where you go, I will go; your people shall be my people, and your God shall be my God. Where you die, I will die, and there I will be buried.

But they were very poor, and to get something to eat for herself and for her mother-in-law Ruth went into the harvest fields and gathered ears of grain that had been left by the reapers. This was their right according to the law of the Lord. So she came to the field of a man by the name of Boaz. When he found out who she was, he spoke kindly to her, invited her to eat with his men, and told them to treat her well and leave ears of grain on purpose for her to pick up.

When Ruth came home and told Naomi about it, Naomi said, That man is related to us. When Boaz heard of this and saw that Ruth was a good woman, he asked her to marry him, and she became his wife. And God gave her a son, who became David's grand-

father. So this poor Moabite woman became one of the mothers in the line from which Jesus came. (The Book of Ruth.)

Questions. 1. After the days of Samson, what happened in Canaan? 2. Where did the man from Bethlehem move to? 3. Whom did he bring with him to the land of Moab? 4. What were the names of the Moabite women that the two sons married? 5. What did Naomi do, after the father and the two sons had died? 6. What did Naomi tell her daughters-in-law on the way? 7. What did Ruth answer? 8. What did Ruth do to get something to eat for herself and for her mother-in-law? 9. How did Boaz treat Ruth? 10. What did he tell his men? 11. Whom did Ruth finally marry? 12. How did Ruth become one of the mothers in the line from which Jesus came?

Notes. The land of Moab lay on the east side of the Jordan river and the Dead sea. Bethlehem is located five miles south of Jerusalem. Naomi and her daughter-in-law Ruth returned from the land of Moab and settled in the town of Bethlehem, where Naomi with her husband and their two sons had lived prior to their journey into the land of Moab. Bethlehem was called "the city of David" (Mt. 2. 1; Lk. 2. 11; 1 Sam. 17. 12, 15) because king David, who became the great grandson of Boaz and Ruth, was born here. — Also Mary, the mother of Jesus, was a descendant of Boaz and Ruth, and hence Jesus was called "the son of David." — In Ruth we see a daughter clinging to her widowed, old and poor mother-in-law with all the unselfishness of true-hearted affection and tender devotion; volunteering to share her lowliness and her distress; doing her humble duty by her parent day by day and making the true God of Naomi her own God, who led her to the blessing and honor of a prosperous home life and of becoming an ancestress of Jesus Christ. — In every relation of life there are

superiors, those whom God has placed over others, viz., parents, or those who are in their stead, teachers, foremen, even the civil government, etc. "In the congregation the *pastor* is to receive the honor that is accorded the parents in the family." To *despise* or *displease* means to *make light* of them in our hearts, or to *offend* our parents and superiors, in word or act. — God has placed our parents and superiors over us, and we must honor them by serving, obeying, loving and esteeming them in all things that are not contrary to the will of God. (Col. 3. 20; Acts 5. 29.)

LESSON 7.

The Fifth Commandment.

Thou shalt not kill.

What is meant by this commandment?

We should so fear and love God,

as not to do our neighbor any bodily harm or injury,

but rather assist and comfort him in danger and want.

25. *What does God command in the fifth commandment?*

To care for our own and our neighbor's life as a gift of God, to live peaceably with our neighbor, and to help and assist him in danger and want.

The merciful man doeth good to his own soul;
But he that is cruel troubleth his own flesh. Prov. 11. 17.

If it be possible, as much as in you lieth, be at peace with all men. Rom. 12. 18.

Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? 1 Jn. 3. 17.

Memory Verse.

Harbor no hatred, nor ill will,
Lest hate breed anger, and thou kill;
Be patient and of gentle mood,
And to thine enemy do good. (M. Luther.)

SAUL'S ANGER TOWARDS DAVID.

When the army of Israel returned from the battle, in which David had slain Goliath, the women came to meet king Saul and sang: "Saul has killed his thousands, but David has killed his ten thousands." And Saul became very angry, and from that day he was David's enemy. Twice, when David was playing the harp for him, Saul threw his spear at him. But each

time David leaped to one side, and the spear stuck in the wall. A short time after this, Saul sent some men to kill David in his own home. Then David fled to save his life and stayed out in the woods and in the mountains.

Finally he came to the mountains of Judah, where he was joined by about six hundred men. Saul came with three thousand soldiers to find him. Once Saul came in alone into a cave, where David and his men had hid themselves. David's men wished to kill Saul, but David would not let them. Instead, he took his sword and cut off a piece of Saul's coat, without Saul's knowing anything about it. When Saul had gone out of the cave, David followed him and called after him, See the skirt of thy robe in my hand; for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in my hand, and I have not sinned against thee though thou huntest after my life to take it. Then Saul said, Thou art more righteous than I; for thou hast rendered unto me good, whereas I have rendered unto thee evil. But Saul soon forgot this and began to hunt for David again. One night when Saul and his men were sleeping in their tents, David crept into Saul's tent, and took his spear and water jug standing by his head. In the morning he went up on the mountain and called to Saul and showed him what he had taken. Then Saul blessed him, because he had spared his life. And he asked him to return with him to his home.

But David did not dare to trust him and fled to the land of the Philistines. (1 Sam. 18–27.)

Questions. 1. When the army and king Saul returned from the battle, what did the women that came to meet the king sing? 2. How did Saul like this song? 3. Whom did he especially dislike? 4. How did Saul show his hatred toward David? 5. How did David escape the men whom Saul had sent to kill him? 6. Where was David joined by about six hundred men? 7. Who came to find him? 8. Once when Saul came in alone into a cave, where David was, who wished to kill him? 9. What did David do? 10. What did David call after him? 11. What did Saul answer? 12. How did Saul show that he soon forgot his words? 13. One night when Saul and his men were sleeping in their tents, what did David do? 14. In the morning when Saul learned what David had done, what did he do? 15. How did David show that he dared not to trust Saul?

Notes. The women who came out and met Saul and his army followed an old custom. (Ex. 15. 20; Judg. 11. 34; Ps. 68. 25.) Their song aroused the king's envy and hatred. Instead of appreciating the service which David had rendered in defeating Goliath, Saul became jealous and hateful and decided in his heart to kill David. David on the other hand showed a noble character and heeded God's command in the fifth commandment in twice sparing the life of his enemy, Saul, and always returning good for evil. (Rom. 12. 17–21; Lk. 6. 35.) Saul had already committed murder in his heart. (1 Jn. 3. 15.) — David spared Saul's life because the king was "Jehovah's anointed." (1 Sam. 24. 6, 7.) His office and person were sacred. — Emphasize the sacredness of human life (Gen. 2. 7; 9. 6; Rom. 14. 8), and our duties toward our own life (Acts 16. 28), and the life of our neighbor (Col. 3. 12, 13; Is. 58. 7).

LESSON 8.

THE SIXTH COMMANDMENT.

Thou shalt not commit adultery.

What is meant by this commandment?

We should so fear and love God,

as to be chaste and pure in our words and deeds,

each one also loving and honoring his wife or her husband.

28. *What does God command in the sixth commandment?*

God commands us to be chaste in heart, to live a pure life in word and deed, and that husband and wife love and honor each other.

Blessed are the pure in heart: for they shall see God. Mt. 5. 8.

Create in me a clean heart, O God;
And renew a right spirit within me. Ps. 51. 10.

Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own. 1 Cor. 6. 19.

MEMORY VERSE.

Be faithful to thy marriage vows,
Thy heart give only to thy spouse;
Keep pure thy life, and lest thou sin,
Use temperance and discipline. (M. LUTHER.)

SAMSON.

When the Israelites sinned against the Lord again He permitted the Philistines to come up and make war against them for forty years. Then they prayed to the Lord, and He sent them a mighty hero by the name

of Samson to deliver them. Samson was so strong that once when a young lion attacked him, he tore it to pieces with his bare hands. Time and again he fought against the Philistines all alone and defeated them. Nobody was able to stand against his strength. Once he allowed them to tie him with heavy ropes, but after a while the Spirit of the Lord came upon him and he burst the bands as if they had been burnt threads. Another time they shut him up in the city of Gaza, but he got up in the night and tore loose the

gates of the city and carried them away on his shoulders.

But finally he was betrayed by a wicked woman, named Delilah, whom he had taken as wife. He told her that he was a Nazirite born to save Israel from the Philistines and as such his head was never to be shorn. So one day, when he was sleeping, she cut off his hair and then gave him into the hands of his enemies. And they bound him with chains and put out his eyes and made him turn a big millstone in prison.

But his hair grew out again and his strength came back. One day the Philistines gathered in their temple to celebrate a great festival in honor of their idol. And they brought in Samson to make sport for them. The house was full of people, and on the roof there were several thousand more looking on. Samson stood between the two middle pillars on which the building rested and prayed to the Lord for help. Then he took hold of the pillars and put forth all his strength and pulled them down. And the whole building fell, and both Samson and the Philistines were buried under the ruins. In this way he killed more of his enemies when he died than he had while he lived. (Judg. 13–16.)

Questions. 1. Why did the Lord permit the Philistines to make war on the Israelites for forty years? 2. Why did the Lord send Samson to deliver them? 3. What did Samson do to the young lion? 4. How had he shown his strength against the Philistines? 5. What did he do when he had been tied with heavy ropes? 6. What did he do when they shut him up in the city of Gaza? 7. Who was his wife?

8. How did she betray him? 9. What did his enemies do to him now after Delilah had cut off his hair? 10. When did his strength come back? 11. Why was Samson brought into the temple where the Philistines gathered to celebrate a great festival? 12. What did Samson do as he was standing between the two middle pillars? 13. What happened?

Notes. A Nazirite was a man (or a woman) who had made a vow to abstain from wine and strong drink; to let the hair grow; not to enter a house containing a dead body, nor to be present at any funeral. This vow lasted from eight days to a lifetime. Perpetual Nazirites had been consecrated by their parents from their birth, and continued all their lives in this state. Samson's strength was not in his hair, but in the Spirit of the Lord. His long hair was to be a sign that he was consecrated to God for a special service. It was his disobedience that robbed him of his strength, because when he permitted his hair to be cut off, the Spirit of the Lord departed from him. Delilah betrayed her husband. She was unfaithful and did not love and honor her husband. — It is a grave danger to enter into marriage with those who are strangers to God, or who do not fear God. It may result in final destruction of ourselves and others. It is God's will that those who enter into the marriage estate should remain together true and loyal until death separates them.

LESSON 9.

The Seventh Commandment.

Thou shalt not steal.

What is meant by this commandment?

We should so fear and love God,

as not to rob our neighbor of his money or property, nor bring it into our possession by unfair dealing or fraudulent means,

but rather assist him to improve and protect it.

29. *What does God command in the seventh commandment?*

God commands us to be honest and industrious and lovingly to serve one another.

He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. Lk. 16. 10.

If any will not work, neither let him eat. 2 Th. 3. 10.

Using hospitality one to another without murmuring: according as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God. 1 Pet. 4. 9, 10.

Memory Verse.

Steal not, oppressive acts abhor,
Nor wring their life-blood from the poor;
But open wide thy loving hand
To all the needy in the land. (M. Luther.)

ABRAM PERMITS LOT TO CHOOSE THE BEST LAND.

And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the South. And Abram was very rich in cattle, in silver, and in gold. And he went on his journeys from the South

even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Ai, unto the place of the altar, which he had made there at the first: and there Abram called on the name of Jehovah. And Lot also, who went with Abram, had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. And

there was a strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle: and the Canaanite and the Perizzite dwelt then in the land. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou take the right hand, then I will go to the left. And Lot lifted up his eyes, and beheld all the Plain of the Jordan, that it was well watered every where, before Jehovah destroyed Sodom and Gomorrah, like the garden of Jehovah, like the land of Egypt, as thou goest unto Zoar. So Lot chose him all the Plain of the Jordan; and Lot journeyed east: and they separated themselves the one from the other. Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the Plain, and moved his tent as far as Sodom. Now the men of Sodom were wicked and sinners against Jehovah exceedingly. (Gen. 13. 1–13.)

Questions. 1. When Abraham went up out of Egypt into the South, who went with him? 2. He was rich in what? 3. What did he do when he came unto the place of the altar? 4. What did Lot have? 5. What strife is mentioned? 6. Who dwelt then in the land? 7. What did Abram say unto Lot? 8. When Lot lifted up his eyes, what did he see? 9. What part did Lot choose for himself? 10. Where did Abram dwell? 11. To what place did Lot move his tent? 12. What were the men of Sodom?

Notes. Abram had gone to Egypt because of a famine in Canaan. (Gen. 12. 10.) Lot, who accompanied him from their native land, was Abram's nephew. While journeying from Chaldea to Canaan, Abram had stopped at Bethel, which means *house of God* and was located about eight miles north of the site where Jerusalem was built, and had built an altar, and had called on the name of the Lord. — The strife was between the herdsmen, because of the scarcity of pasture. — In his dealings with Lot, Abram heeded the seventh commandment which requires us to *assist* our neighbor to *improve* and *protect* his possession, and *lovingly* to *serve one another*. As Christians, we should rather suffer wrong than live in strife; like Abram we should say, Let there be no strife. — God wants us to assist our neighbor. (1 Jn. 3. 17; Lk. 6. 35; Eph. 4. 28.) Lot made a bad choice. He seemed chiefly to care for worldly prosperity; the evil reputation of his neighbors did not affect his decision. When about to choose a place in which to live, we should consider the Church and Christian fellowship. (Mt. 6. 33.)

LESSON 10.

THE EIGHTH COMMANDMENT.

Thou shalt not bear false witness against thy neighbor.

What is meant by this commandment?

We should so fear and love God,

as not deceitfully to belie, betray, slander, nor raise injurious reports against our neighbor,

but apologize for him, speak well of him, and put the most charitable construction on all his actions.

32. *What does God command in the eighth commandment?*

God commands us to speak well of our neighbor, to put the kindest construction on all his actions, and always to speak the truth.

Putting away falsehood, speak ye truth each one with his neighbor; for we are members one of another. Eph. 4. 25.

MEMORY VERSE.

Bear not false witness, nor belie
Thy neighbor by foul calumny;
Defend his innocence from blame,
And hide with charity his shame. (M. LUTHER.)

JONATHAN INTERCEDES FOR DAVID.

And Saul spake to Jonathan his son, and to all his servants, that they should slay David. But Jonathan, Saul's son, delighted much in David. And Jonathan

told David, saying, Saul my father seeketh to slay thee: now therefore, I pray thee, take heed to thyself in the morning, and abide in a secret place, and hide thyself: and I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and if I see aught, I will tell thee. And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good: for he put his life in his hand, and smote the Philistine, and Jehovah wrought a great victory for all Israel: thou sawest it, and didst rejoice;

wherefore then wilt thou sin against innocent blood, to slay David without a cause? And Saul hearkened unto the voice of Jonathan: and Saul sware, As Jehovah liveth, he shall not be put to death. And Jonathan called David, and Jonathan showed him all those things. And Jonathan brought David to Saul, and he was in his presence, as beforetime. (1 Sam. 19. 1–7.)

Questions. 1. What did Saul tell Jonathan and all his own servants to do? 2. How did Jonathan feel toward David? 3. What did Jonathan say unto David? 4. How did Jonathan speak of David unto Saul? 5. What did he say unto Saul? 6. What did Saul do then? 7. What did he swear? 8. Whom did Jonathan then call? 9. Who brought David to Saul? 10. Where did David then stay?

Notes. In Lesson 7 we saw that Saul was moved by envy toward David and decided in his heart to kill him. (See notes on Lesson 7.) — Jonathan was a noble character who did not become jealous or envious even when he saw that David was very popular with the people. Jonathan tried to shield David and spoke well of him to his father, and reminded the king of the faithful and valuable service David had rendered. David had done the king no injury, no wrong; he had by means of his harp given the king relief in the latter's terrible attacks by the evil spirit; and by defeating Goliath, David had saved the king's life and kingdom. — If we would heed the eighth commandment we must speak well of our neighbor. This is also true when our neighbor is absent. It is not proper to discuss our neighbor's faults in his absence. (Mt. 18. 15; Prov. 31. 8, 9.) We should also *put the kindest construction on all his actions,* and this we can do if we endeavor *always to speak the truth.* (Prov. 12. 22; Mt. 5. 37.) Some church members make it their special calling to slander their pastor among the other members of the church. This is a terrible sin.

LESSON 11.

The Ninth Commandment.

Thou shalt not covet thy neighbor's house.

What is meant by this commandment?

We should so fear and love God,

as not to desire by craftiness to gain possession of our neighbor's inheritance or home, or to obtain it under the pretext of a legal right,

but be ready to assist and serve him in the preservation of his own.

34. *What does God command in the ninth commandment?*

God commands us to be content with our portion, and not to begrudge our neighbor his possessions, but willingly help him to keep his own.

Godliness with contentment is great gain. 1 Tim. 6. 6.

Not looking each of you to his own things, but each of you also to the things of others. Phil. 2. 4.

Memory Verse.

Steal not, nor do thy neighbor wrong
By bearing witness with false tongue:
Thy neighbor's wife desire thou not,
Nor grudge him aught that he has got.

(M. Luther.)

THE WICKED HUSBANDMEN.

Jesus said, There was a man that was a householder, who planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country. And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits. And the husbandmen took his servants, and beat one,

and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them in like manner. But afterward he sent unto them his son, saying, They will reverence my son. But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance. And they took him, and cast him forth out of the vineyard, and killed him. When therefore the lord of the vineyard shall come, what will he do unto those husbandmen? They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures,

The stone which the builders rejected,
The same was made the head of the corner;
This was from the Lord,
And it is marvellous in our eyes?

Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. And he that falleth on this stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust. And when the chief priests and the Pharisees heard his parables, they perceived that he spake of them. And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet. (Mt. 21. 33–46.)

Questions. 1. What did the householder plant? 2. What did he set about it? 3. What did he dig in it? 4. What did he build? 5. To whom did he let it out? 6. Where did he go? 7. When the season of fruits drew near, why did he send his servants to the husbandmen? 8. How did the husbandmen treat the servants? 9. How did they treat the other servants that he sent? 10. When the householder sent his son, what did he say? 11. What did the husbandmen say among themselves, when they saw him? 12. What did the husbandmen do? 13. What did the chief priests and Pharisees answer Jesus when He asked them, What will the lord do unto those husbandmen? 14. What did Jesus say unto them? 15. When the chief priests and the Pharisees perceived that He spake of them, what did they seek to do?

Notes. "The doctrinal importance of this parable is great. In it Christ claims to be in a unique sense the Son of God. He calls Moses and the prophets slaves and bondservants and places Himself at an immense elevation above them as the beloved Son of the Householder, and the sole heir of His possessions. The parable contains a remarkable prophecy of the destruction of Jerusalem by the Romans" (v. 41). Here we see how the husbandmen were led by covetousness to kill the servants who came to receive fruits for the householder. They even went so far as to kill his son, in order, as they hoped, to gain possession of his inheritance. — We are required in the ninth commandment to be *content* with our *portion* and not to *begrudge* our neighbor his *possession,* but *willingly help him to keep his own* and not, as the husbandmen said among themselves, Let us *kill* him and take his inheritance.

LESSON 12.

THE TENTH COMMANDMENT.

Thou shalt not covet thy neighbor's wife, nor his man-servant nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

What is meant by this commandment?

We should so fear and love God,

as not to alienate our neighbor's wife from him, entice away his servants, nor let loose his cattle,

but use our endeavors that they may remain and discharge their duty to him.

36. *What does God command in the tenth commandment?*

God commands us to rejoice with our neighbor in the happiness of his home life and earnestly seek to promote it.

Let each one of us please his neighbor for that which is good, unto edifying. Rom. 15. 2.

Love worketh no ill to his neighbor. Rom. 13. 10.

MEMORY VERSE.

Thy neighbor's wife desire thou not,
His house, nor aught that he hath got;
But wish that his such good may be,
As thine own heart doth wish for thee.
(M. LUTHER.)

COVETOUSNESS.

Godliness with contentment is great gain: for we brought nothing into the world, for neither can we carry anything out; but having food and covering we shall be therewith content. But they that are minded

to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows. But thou, O

man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. (1 Tim. 6. 6–11.)

Questions. 1. What is godliness with contentment? 2. What did we bring into the world? 3. Can we carry anything out of the world? 4. When should we be content? 5. What do they that are minded to be rich fall into? 6. What is the love of money? 7. What does the love of money lead men astray from? 8. What should the man of God do? 9. What should he follow after?

Notes. The apostle does not say, Money is a root of all kinds of evil, but he does say that *love* of money is a root of all kinds of evil, and this passion is a sin found among both rich and poor. — It is not wrong to *covet* a *wife,* a *house, servants,* etc., but it is wrong to have them at the expense of your neighbor. — God deals the evil desires in our heart a death blow in the tenth commandment. The evil desires of the heart are like weeds, they must be pulled out by the roots. The sinful coveting of money leads people into many sins and crimes: it leads to the breaking of all the commandments. Men will break the Sabbath day; dishonor parents and superiors; commit robbery and murder; dishonor their own bodies and lead others into disgrace and ruin; lie and deceive; bear false witness; betray; and commit perjury. — The general rule applicable here is Mk. 12. 31. — Joseph acted in accordance with this commandment, when he reminded Potiphar's wife that she was the officer's wife and should be faithful to her husband. (Gen. 39.)

LESSON 13.

What does God declare concerning all these commandments?

He says:

I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.

37. *What is the purpose of God's threat?*

The purpose of God's threat is to cause us to fear God so that we do not sin against His commandments.

O ye that love Jehovah, hate evil. Ps. 97. 10.

For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all. Jas. 2. 10.

MEMORY VERSE.

God these commandments gave, therein
To show thee, son of man, thy sin,
And make thee also well perceive,
How unto God man ought to live.
(M. LUTHER.)

SODOM AND GOMORRAH.

When the Lord and the angels left, Abraham walked along with them. Then the Lord told Abraham that He intended to destroy Sodom and Gomorrah, because the people who lived there had become so wicked. But Abraham said: Wouldst thou destroy

the righteous with the wicked? Perhaps there are fifty righteous people in the city. The Lord answered: If I find fifty who are righteous, I will spare the city. Then Abraham said: I have dared to speak to the Lord, though I am only dust and ashes. Perhaps there

may be forty-five. The Lord answered, If I find forty-five, I will not destroy it. Then Abraham asked whether He would spare the city if there were forty, or thirty, or twenty, or only ten righteous people found there. And each time God promised that He would not destroy the city if any such number were found there. Then the Lord went away, and Abraham turned back to his tent.

In the evening two angels came to Sodom, and Lot received them in his house. They told him that the Lord had sent them to destroy the city, but that He

wished to save Lot. And they urged Lot and his wife and his two daughters to hurry out of the city. And when they lingered, the angels took them by the hand and led them out and said to Lot: Escape for your life; do not look behind you, and do not stop in all the plain! And they hurried up on the mountains. Then God let fire and brimstone rain from heaven, and Sodom and Gomorrah were destroyed and all who lived in the cities and everything that grew on the ground. But Lot's wife looked back, and she became a pillar of salt. (Gen. 18, 19.)

Questions. 1. What did the Lord tell Abraham that He intended to do? 2. Why did He intend to destroy Sodom and Gomorrah? 3. What did Abraham say? 4. What did the Lord answer? 5. Again, what did Abraham say? 6. And what did the Lord answer? 7. Then Abraham mentioned how many? 8. And each time what did God promise? 9. When the Lord went away, what did Abraham do? 10. Whom did Lot receive in his house in the evening? 11. What did the angels tell Lot that the Lord had sent them to do? 12. Whom did the angels urge to hurry out of the city? 13. When they lingered, what did the angels do, and what did they say to Lot? 14. What did God then do? 15. What did Lot's wife do, and what happened to her?

Notes. Sodom and Gomorrah were wicked cities, whose inhabitants had sunk into indescribable sins and vices. They were ready for destruction. The Lord told Abraham that He intended to *destroy* Sodom and Gomorrah. The cities were so utterly destroyed that no one knows their former site. — When God's patience is exhausted and all hope of repentance is at an end (there were not even ten righteous to be found in the entire city), He will punish those who

transgress His commandments.—However, God will spare the righteous if there be only one. — Lot's wife lost her life because of unbelief and disobedience. — We should not associate with the wicked and ungodly, because God's punishment is sure to come and we may have to suffer. It is better to lose all worldly possessions and favors than to lose our souls. (Mt. 16. 26.)

LESSON 14.

(Review Lesson 13)

And showing mercy unto thousands of them that love me and keep my commandments.

What is meant by this declaration?

God threatens to punish all those who transgress these commandments;

we should, therefore, dread His displeasure, and not act contrarily to these commandments.

But He promises grace and every blessing to all who keep them;

we should, therefore, love and trust in Him, and cheerfully do what He has commanded us.

42. *What is the purpose of God's promise?*

The purpose of God's promise is to cause us to love Him, to trust in Him, and willingly to live according to His commandments.

Fear God, and keep his commandments; for this is the whole duty of man. Eccl. 12. 13.

Memory Verse.

Help us, Lord Jesus Christ, for we
A Mediator have in Thee;
Without Thy help our works are vain,
And merit only endless pain. (M. Luther.)

JOSHUA'S LAST DAYS.

And Joshua overcame all the kings of the land, and divided it unto the tribes by lot, as the Lord had commanded Moses. But to the tribe of Levi gave he no inheritance, for the tenth of the offerings of the people

to the Lord, the God of Israel, is their inheritance. And there were given unto the Levites 48 cities among all the tribes of Israel. And they set up the tabernacle in Shiloh. And the bones of Joseph, which they brought up out of Egypt, buried they in Shechem.

And after the Lord had given rest unto Israel from all their enemies, Joshua called for all Israel, and said unto them, I am old and stricken in age: and ye have seen all that the Lord your God hath done unto all these nations, for He hath fought for you. Take good

heed therefore, unto yourselves, that ye love the Lord your God. Else if ye do go back, and cleave unto the remnant of these nations, they shall be snares and traps unto you, and scourges in your sides, until ye perish from off this good land. And, behold, this day I am going the way of all the earth: and ye know that not one thing hath failed of all the good things which the Lord spake concerning you; all are come to pass, and not one thing hath failed thereof. Therefore as all good things are come upon you, so shall the Lord bring upon you all evil things, when ye transgress the covenant of the Lord your God. Now therefore fear the Lord, and serve Him in sincerity and in truth; and if it seem evil unto you to serve the Lord, choose you this day whom ye will serve. But as for me and my house, we will serve the Lord. And the people answered and said, God forbid that we should forsake the Lord, to serve other gods; we also will serve the Lord; for he is God. So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem. And Joshua, the servant of the Lord, died, being 110 years old. And they buried him in Mount Ephraim. (Josh. 23, 24.)

Questions. 1. When Joshua had overcome all the kings, how did he divide the land? 2. What was given to the tribe of Levi? 3. Where did they set up the tabernacle? 4. Where were the bones of Joseph buried? 5. When Joshua had called for all Israel, what did he say to them about his own age? 6. Who had fought for Israel? 7. Whom did Joshua say that they should love? 8. If they would go back

and cleave unto the remnant of these nations, what would happen? 9. What did Joshua say about "all the good things which the Lord had spoken"? 10. When would the Lord bring evil things upon Israel? 11. If it seemed evil unto Israel to serve the Lord, what should Israel do this day? 12. What would Joshua and his house do? 13. What did the people answer? 14. What did Joshua do with the people that day? 15. How old was Joshua when he died, and where was he buried?

Notes. Chapters 23 and 24 of the Book of Joshua contain the last addresses of Joshua to the people. Ch. 23 records Joshua's discourse to the elders and rulers; ch. 24 that to all the tribes assembled at Schechem. In ch. 23 Joshua briefly reminds the princes of recent benefits of God towards them and their people; declares that God has fulfilled all His promises, and exhorts to faithfulness on their side to God, so that His mercies may not be withdrawn. In chapter 24 Joshua rehearses the gracious dealings of God with the nation from its very origin, and upon these as his grounds he claims for God their sincere and entire service. But he grants them the option of withdrawing from the covenant if they so choose; and when they elect still to abide by it, it is solemnly renewed by the free consent of the whole people. — We must not forget the gracious promise that God has given unto thousands of them that love Him and keep His commandments. (Ps. 19. 11.) He rewards the faithful in many ways. (1 Tim. 4. 8.) The chief reward is eternal life. (Mt. 5. 12.) God does always sustain His people in their trying experiences and turns their trials into blessings. (Rom. 8. 28.) — God owes us nothing. (Lk. 17. 10.) His is a *gracious promise.*

THE ARTICLES OF FAITH.

(THE CREED.)

LESSON 15.

46. *What is God?*

God is a spirit with all the highest perfections: eternal and unchangeable, everywhere present, almighty, all-knowing, all-wise, holy, righteous, true, good and merciful.

God is a Spirit: and they that worship him must worship in spirit and truth. Jn. 4. 24.

MEMORY VERSE.

God moves in a mysterious way
His wonders to perform:
He plants His footsteps in the sea,
And rides upon the storm.
(New Hymnal 478. 1.)

GOD'S POWER AND RIGHTEOUSNESS.

Jehovah reigneth; let the earth rejoice;
Let the multitude of isles be glad.
Clouds and darkness are round about him:
Righteousness and justice are the foundation of his throne.
A fire goeth before him,
And burneth up his adversaries round about.

His lightnings lightened the world:
The earth saw, and trembled.
The mountains melted like wax at the presence of
Jehovah,

At the presence of the Lord of the whole earth.
The heavens declare his righteousness,
And all the peoples have seen his glory.
Let all them be put to shame that serve graven images,
That boast themselves of idols:
Worship him, all ye gods.
Zion heard and was glad,
And the daughters of Judah rejoiced,
Because of thy judgments, O Jehovah.
For thou, Jehovah, art most high above all the earth:
Thou art exalted far above all gods.
O ye that love Jehovah, hate evil:
He preserveth the souls of his saints;
He delivereth them out of the hand of the wicked.
Light is sown for the righteous,
And gladness for the upright in heart.
Be glad in Jehovah, ye righteous;
And give thanks to his holy memorial name.
(Ps. 97.)

Oh sing unto Jehovah a new song;
For he hath done marvellous things:
His right hand, and his holy arm, hath wrought salvation for him.
Jehovah hath made known his salvation:
His righteousness hath he openly showed in the sight of the nations.
He hath remembered his lovingkindness and his faithfulness toward the house of Israel:
All the ends of the earth have seen the salvation of our God. (Ps. 98. 1–3.)

Questions. Find the following lines and supply the missing words:

Jehovah ...; let the ... rejoice;
... and ... are round about ...:
... and ... are the foundation of his....
A ... goeth before ....
His ... lightened the ....
The ... declare his ...,
And all the ... have seen his ....
Let all ... be put to ... that serve graven ...,
That boast themselves of ...:
... him, all ye gods.
For thou, ... art most ... above all the ....
Thou art ... far above all ....
He preserveth the ... of his ...;
He ... them out of the hand of the ....
Light is ... for the ....,
And ... for the ... in heart.
His right ..., and his ... arm, hath wrought salvation for ....
Jehovah hath made ... his ....
His ... hath he ... showed in the ... of the ....
He hath ... his ... and his ... toward the house of ..:
All the ... of the earth have ... the ... of our ....

Notes. Explain the following words:

God is a Spirit. Jn. 4. 24.
Eternal. Ps. 90..2
Unchangeable. Ps. 102. 27.
Everywhere present. Ps. 139. 7.
Almighty. Ps. 115. 3.
All-knowing. Heb. 4. 13.
All-wise. Rom. 11. 33.
Holy. Is. 6. 3.
Righteous. Ps. 119. 137.
True. Ps. 33. 4.
Good. Ps. 118. 1.
Merciful. Ps. 103. 8.
Love. 1 Jn. 4. 8.

LESSON 16.

The First Article.

Of God the Father and the Creation.

I believe in God the Father Almighty, Maker of heaven and earth.

What is meant by this article?

I believe that God has created me and all that exists; that He has given and still preserves to me my body and soul, with all my limbs and senses, my reason and all the faculties of my mind,

together with my raiment, food, home, and family, and all my property; that He daily provides me abundantly with all the necessaries of life;

protects me from all danger, and preserves me and guards me against all evil;

all of which He does out of pure, paternal, and divine goodness and mercy, without any merit or worthiness in me;

for all which I am in duty bound to thank and praise, serve and obey Him.

This is most certainly true.

54. *How did God create the first man?*

God created man in His own image so that he was like unto God in wisdom, holiness and blessedness.

God said, Let us make man in our image, after our likeness: And God created man in his own image, in

the image of God created he him; male and female created he them. Gen. 1. 26, 27.

55. *Did man remain as God created him?*

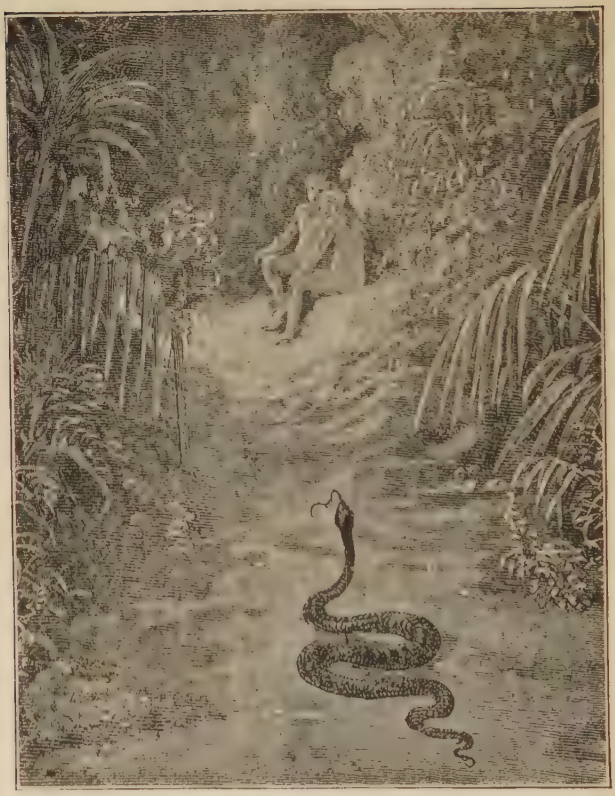
No; man fell into sin, lost the image of God, and became darkened in understanding, perverted in will, and wretched in feeling.

Through the one man's disobedience the many were made sinners. Rom. 5. 19.

He's our God and our Creator,
We, His flock and chosen seed:
He, our Lord and Liberator,
Us from sin and peril freed;
And at last His flock shall rest
In the mansions of the blest.
(New Hymnal 289. 2.)

THE CREATION AND FALL OF MAN.

God said, Let us make man in our image, after our likeness: and Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And Jehovah God planted a garden eastward, in Eden; and there he put the man whom he had formed. And Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it. And Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die. And Jehovah God caused a deep sleep to



fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh instead thereof: and the rib, which Jehovah God had taken from the man, made he a woman, and brought her unto the man.

Now the serpent was more subtle than any beast of the field which Jehovah had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden? And the woman said, Of the fruit of the trees of the garden we may eat: but of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil. And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons. And they heard the voice of Jehovah God walking in the garden in the cool of the day: and the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden. (Gen. 1, 2, 3.)

Questions. 1. What did God say when He was about to make man? 2. God formed man of what? 3. When God breathed into his nostrils the breath of life, what did man become? 4. Where did God plant a garden? 5. Why did God put man into the garden of Eden? 6. Of which tree was man forbidden to eat? 7. How did God make the woman? 8. What did the serpent say unto the woman?

9. What did the woman say? 10. Again what did the serpent say unto the woman? 11. What did the woman now see? 12. What did she do? 13. What did she give unto her husband? 14. What now happened unto them both? 15. What did they do? 16. When they heard the voice of God walking in the garden, what did they do?

Notes. Creation is an external act of the Triune God, *by* the Father, *through* the Son, and *in* the Holy Spirit. — Man was created in God's *image* on the *sixth* day. — When Adam and Eve lost the image of God, they lost their true wisdom, righteousness, holiness, peace and joy. — Show that the whole world suffers on account of the fall, and that sin and death are transmitted to all. Original sin (Ps. 51. 5; Rom. 5. 12; Jn. 3. 6; Gen. 6. 5; Eph. 2. 3; Rom. 5. 16).

LESSON 17.

(Review the First Article.)

56. *What is the result of the fall into sin?*

The result of the fall into sin is death: spiritual, bodily and eternal.

Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Gen. 2. 17.

The wages of sin is death. Rom. 6. 23.

Spiritual Death.

Ye were dead through your trespasses and sins. Eph. 2. 1.

Bodily Death.

Through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned. Rom. 5. 12.

Eternal Death.

Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels. Mt. 25. 41. Mk. 9. 48; Rev. 20. 14.

57. *Did God reject the fallen human race?*

No; from eternity God determined upon the salvation of man, after the fall He promised a Saviour, and in the fulness of time He sent His only Son to be the Saviour.

MEMORY VERSE.

Arise and shine, thy Light is come,
O humankind, O Christendom;
Thy glory and thy peace is here;
The Saviour of the world draws near.
(New Hymnal 45. 5.)

EXPULSION FROM EDEN.

And Jehovah God called unto the man, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And Jehovah God said unto the woman, What is this thou hast done? And the woman said, The serpent beguiled me, and I did eat. And Jehovah God said unto the serpent, Because thou hast done this, cursed art thou above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy pain and thy conception; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened

unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. And the man called his wife's

name Eve; because she was the mother of all living. And Jehovah God made for Adam and for his wife coats of skins, and clothed them.

And Jehovah God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever—therefore Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life. (Gen. 3. 9–24.)

Questions. 1. What did God say unto the man? 2. What did the man say? 3. What questions did God then ask the man? 4. What did he answer? 5. What did God say to the woman? 6. What did the woman say? 7. What did God say unto the serpent? 8. What did God say unto the woman? 9. What did God say unto Adam? 10. What did God make for Adam and Eve? 11. Why did God send man forth from the garden of Eden to till the ground? 12. What did God place at the east of the garden? 13. Why were the Cherubim placed there with the flame of a sword?

Notes. Death in every sense means separation. In spiritual death the soul is separated from God; in bodily death the soul is separated from the body; in eternal death the body and the soul are separated from God and cast into everlasting darkness. — From eternity God determined upon the salvation of man. (Eph. 1. 4, 5.) — After the fall, He promised a Saviour. (Gen. 3. 15.) In these words we have the Protevangelium, or the first proclamation of the Good

Tidings of the final victory over sin. Mankind being unable to gain the complete victory over evil, God promised His only begotten Son by whom salvation has been achieved and in whom this word of hope has been fulfilled. It is in Christ that the seed of the woman crushes the serpent. — And in the fulness of time He sent His only Son to be the Saviour. (Gal. 4. 4, 5.)

LESSON 18.

60. *How does God manifest His providence toward you?*

God provides me abundantly with all necessaries of life, protects me from all danger, and preserves me and guards me against all evil.

The eyes of all wait for thee;
And thou givest them their food in due season.
Thou openest thy hand,
And satisfiest the desire of every living thing. Ps. 145. 15, 16.

Jehovah is good, a stronghold in the day of trouble; and he knoweth them that take refuge in him. Nah. 1. 7.

62. *Since God cares for all things, what should be our relation to everything He has created?*

We should never abuse, or mistreat anything which God has created.

A righteous man regardeth the life of his beast;
But the tender mercies of the wicked are cruel. Prov. 12. 10.

MEMORY VERSE.

O may this bounteous God,
Through all our life be near us,
With ever joyful hearts
And blessed peace to cheer us;
And keep us in His grace,
And guide us when perplexed,
And free us from all ills
In this world and the next.

(New Hymnal 299. 2.)

PRAISE TO JEHOVAH THE ABUNDANT HELPER.

Praise ye Jehovah.
Praise Jehovah, O my soul.
While I live will I praise Jehovah:
I will sing praises unto my God while I have any being.

Put not your trust in princes,
Nor in the son of man, in whom there is no help.
His breath goeth forth, he returneth to his earth;
In that very day his thoughts perish.
Happy is he that hath the God of Jacob for his help,
Whose hope is in Jehovah his God:
Who made heaven and earth,
The sea and all that in them is;
Who keepeth truth for ever;
Who executeth justice for the oppressed;
Who giveth food to the hungry.
Jehovah looseth the prisoners;
Jehovah openeth the eyes of the blind;
Jehovah raiseth up them that are bowed down;
Jehovah loveth the righteous;
Jehovah preserveth the sojourners;
He upholdeth the fatherless and widow;
But the way of the wicked he turneth upside down.
Jehovah will reign for ever,
Thy God, O Zion, unto all generations.
Praise ye Jehovah. (Ps. 146.)

Questions. Fill in missing words:
Praise ye ....
While I ... will I ... Jehovah:
I will ... praises unto my ... while ... have any ....
Put not your ... in ...,
Nor in the ... of ..., in ... there is no ....
His ... goeth ..., he ... to ... earth;
In that very day his ... perish.
Happy is ... that hath the ... of ... for ... help.
Whose ... is in ... his ...:

Who made ... and ...,
The ... and all that in them is;
Who keepeth ... for ever;
... executeth ... for the ...;
Who ... food to the ....
Jehovah ... the ...;
... openeth the ... of the ...;
Jehovah ... up them that are ... down;
Jehovah loveth the ...;
... preserveth the ....
He ... the fatherless and widow;
But the ... of the ... he turneth ... down.
Jehovah will ... for ever,
Thy ... O Zion, unto all....
... ye Jehovah.

Notes. Providence includes that God *foreknows* what is beneficial for His creatures; the *decree* by which He wills to realize the things which He foresees to be best; and the *carrying out* of His decree. (Ps. 113. 5–7; Mt. 10. 29; Ps. 145. 9; Ps. 147. 9; Mt. 5. 45.) — Warn against the cruelty to animals, such as horses, cattle, dogs, cats, etc. (Prov. 12. 10.) We should care for and protect the dumb animals, use them in accordance with God's will, but never force them above their strength nor in any other way torment or ill-treat them.

LESSON 19.

THE SECOND ARTICLE.

Of God the Son and Redemption.

I believe in Jesus Christ His only Son, our Lord,
who was conceived by the Holy Spirit, born of the Virgin Mary;
suffered under Pontius Pilate,
was crucified, dead and buried;
He descended into hell;
the third day He rose again from the dead;
He ascended into heaven, and sitteth on the right hand of God the Father Almighty;
from thence He shall come to judge the quick and the dead.

What is meant by this article?

I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord.

65. *Was Christ, as a man, like us in all things?*

Christ, as a man, was like us in all things, except that He was without sin.

We have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Heb. 4. 15.

68. *What is meant by the prophetic office of Christ?*

In His prophetic office Christ teaches us God's will concerning our salvation.

I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. Dt. 18. 18.

No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him. Jn. 1. 18.

MEMORY VERSE.

He comes, the broken heart to bind,
The bleeding soul to cure,
And with the treasures of His grace,
Enrich the humble poor.
(New Hymnal 19. 3.)

JESUS PREACHES AT NAZARETH.

Jesus came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,

The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.

And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. And he began to say unto them, To-day hath this scripture been fulfilled in your ears. And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's son? And he said unto them, Doubtless ye will say unto me this

parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country. And he said, Verily I say unto you, No prophet is acceptable in his own country. But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; and unto none of them was Elijah sent, but only to Zarephath in the land of Sidon, unto a woman that was a widow. And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian. And they were all filled with wrath in the synagogue, as they heard these things; and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. But he passing through the midst of them went his way. (Lk. 4. 16–30.)

Questions. 1. When Jesus came to Nazareth, where did He go on the Sabbath day? 2. What did He do there? 3. What book was delivered unto Him? 4. What did He read? 5. When He had closed the book, what then did He do? 6. And what did He say? 7. What did the people do and say? 8. What parable did Jesus speak of unto them? 9. What did Jesus say about a prophet? 10. What else did Jesus say? 11. When they heard these things, what did they do? 12. What did Jesus do?

Notes. Jesus was now in His native town. He entered the synagogue on the Sabbath day. When the roll of Isaiah was handed Him, Jesus turned to chapter 61 and then pro-

ceeded to preach a sermon on the first two verses. The prophets of the Old Testament taught, foretold future events, and performed miracles, or did wonderful things. — Christ was a prophet and came to this world to teach us. Moses referred to Jesus. (Dt. 18. 5; Acts 3. 22.) Christ was the *greatest* prophet (Lk. 7. 16); the *most enlightened* (Jn. 3. 34); the *most authenticated* (Jn. 6. 27); the *most powerful* (Lk. 24. 19); the *most universal* (Jn. 1. 9). Christ stands as a teacher without comparison. (Jn. 21. 25.) He gave utterance to *prophecies*. He worked *miracles*, and "His miracles continue in the kingdom of grace." The object of Christ's prophetic office, which He still continues through the office of the ministry, is twofold: the impartation of the knowledge of the saving truth (Acts 26. 18); the glory of God and the realization of His divine will that all men should be saved. (1 Tim. 2. 4; 2 Pet. 3. 9.)

LESSON 20.

(Review the Second Article.)

I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord;

who has redeemed me, a lost and condemned creature, secured and delivered me from all sins, from death, and from the power of the devil,

not with silver and gold, but with His holy and precious blood, and with His innocent sufferings and death.

69. *What is meant by the high priestly office of Christ?*

In His high priestly office Christ, in perfect obedience to His heavenly Father, fulfilled the law in our stead, and once and for all offered up Himself for our sins, wherefore He ever liveth to make intercession for us.

Such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens; who needeth not daily, like these high priests, to offer up sacrifices, first for his own sins, and then for the sins of the people: for this he did once for all, when he offered up himself. Heb. 7. 26, 27.

MEMORY VERSE.

'Tis Thine atoning sacrifice
Hath answered all demands;
And peace and pardon from the skies
Are blessings from Thy hands.
(New Hymnal 420. 2.)

JESUS CHRIST, OUR HIGH PRIEST,

Fulfilled the Law:

When they were come to Capernaum, they that received the half-shekel came to Peter, and said, Doth not your teacher pay the half-shekel? He saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? And when he

said, From strangers, Jesus said unto him, Therefore the sons are free. But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee. (Mt. 17. 24–27.)

Gave Himself a Sacrifice:

Lo, I am come (In the roll of the book it is written of me)
To do thy will, O God.

Saying above, Sacrifices and offerings and whole burnt offerings and sacrifices for sin thou wouldest not, neither hadst pleasure therein (the which are offered according to the law), then hath he said, Lo, I am come to do thy will. He taketh away the first, that he may establish the second. By which will we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins: but he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God; henceforth expecting till his enemies be made the footstool of his feet. For by one offering he hath perfected for ever them that are sanctified. And the Holy Spirit also beareth witness to us; for after he hath said,

This is the covenant that I will make with them
After those days, saith the Lord:
I will put my laws on their heart,

And upon their mind also will I write them;
then saith he,

And their sins and their iniquities will I remember no more.

Now where remission of these is, there is no more offering for sin. (Heb. 10. 7–18.)

Questions. 1. What did they that received the half-shekel ask Peter? 2. What did Peter say? 3. When Peter came into the house, what questions did Jesus ask him? 4. What did Peter say? 5. What did Jesus tell Peter to do? 6. What was Peter to find? 7. What was he to do with the shekel? 8. Whose will did Jesus come to do? 9. How did God look upon sacrifices, offerings for sin? 10. By whose will have we been sanctified through the offering of the body of Jesus Christ? 11. When Jesus had offered one sacrifice for sins for ever, where did He "sit down"? 12. How many offerings was it necessary for Jesus to give?

Notes. Although Jesus, when asked to pay the usual tax towards the maintenance of the temple services, could as the Son of God claim exemption, nevertheless pays, lest He should be thought to despise the temple. "As High Priest, Christ made atonement by offering himself as a sacrifice for the sins of the world and by rendering a most perfect obedience to the divine Law; and by virtue of this redemption he intercedes with God for us." — "Christ voluntarily subjected himself to suffering and death and thereby offered himself to God as a sacrifice for expiating the sins of the entire human race." (Jn. 10. 17, 18; Gal. 4. 4, 5.) — "By his *active* obedience Christ fulfilled all the requirements of the entire Law in our stead, that we might be counted righteous before God, through faith in Christ (Mt. 5. 17; Rom. 10. 4); by his *passive* obedience Christ bore our guilt and paid the penalty of our transgressions by shedding his

most precious blood and suffering a most ignominious death" (Is. 53. 4; Jn. 1. 29; 1 Cor. 15. 3; Gal. 1. 3, 4; Heb. 10. 12). — "As our High Priest, Christ also continually prays for all men that they may be brought to repentance and faith (Lk. 13. 8; 23. 24), and especially for his elect that they may continue in *faith* (Jn. 17. 11), *truth* (Jn. 17. 17), *unity* (Jn. 17. 21), and that they at last may enter into glory" (Jn. 17. 24). In heaven He continues to pray for us in a manner becoming His state of exaltation. (1 Jn. 2. 1; Heb. 7. 23–25.)

(See "The Elements of the Christian Religion," C. A. Blomgren.)

LESSON 21.

The Second Article.

(Review Preceding Lesson.)

Who has redeemed me, a lost and condemned creature, secured and delivered me from all sins, from death, and from the power of the devil,

not with silver and gold, but with His holy and precious blood, and with His innocent sufferings and death;

in order that I might be His own, live under Him in His kingdom, and serve Him in everlasting righteousness, innocence and blessedness,

even as He is risen from the dead, and lives and reigns to all eternity.

This is most certainly true.

73. *What is meant by the kingly office of Christ?*

In His kingly office Christ rules over all creation and governs, preserves and defends His Church forever.

Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Mt. 28. 18.

He must reign, till he hath put all his enemies under his feet. 1 Cor. 15. 25.

And he hath on his garment and on his thigh a name written, King of kings, and Lord of lords. Rev. 19. 16.

MEMORY VERSE.

Let shouts of gladness rise
Triumphant to the skies.
Here comes the king most glorious
To reign o'er all victorious.
Hosanna, praise and glory,
Our King, we bow before Thee.
(New Hymnal 18. 2.)

JESUS CHRIST IS KING.

And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples, saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any one say aught unto you, ye shall say, The Lord hath need of them; and

straightway he will send them. Now this is come to pass, that it might be fulfilled which was spoken through the prophet, saying,

> Tell ye the daughter of Zion,
> Behold, thy King cometh unto thee,
> Meek, and riding upon an ass,
> And upon a colt the foal of an ass.

And the disciples went, and did even as Jesus appointed them, and brought the ass, and the colt, and put on them their garments; and he sat thereon. And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way. And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. (Mt. 21. 1–9.)

Questions. 1. When they came unto Bethphage, where did Jesus tell two of His disciples to go? 2. What were they to find in the village? 3. What were they to do with the ass and her colt? 4. What were the disciples to say, if any one said aught to them? 5. What had been spoken through the prophet? 6. What did the disciples do? 7. Tell what the most part of the multitude did. 8. Tell what the multitudes that went before Him, and that followed, said.

Notes. Jesus went up to Jerusalem deliberately to encounter death, as being the designed aim and end of His ministry. (Mt. 20. 28; 21. 39; 26. 2, 12, 28, 39, 54.) He made arrangements for a formal entry into Jerusalem, riding on an ass, as the Messiah was expected to do, and His followers were allowed openly to salute Him as the

Son of David, i. e., Messiah. The multitude was composed largely of Galileans, many of whom still admired Jesus. The great enthusiasm with which He was received in Jerusalem is to be accounted for by the raising of Lazarus. (Jn. 11. 45–48; 12. 9, 17). Christ as King rules in His kingdom of *Power,* of *Grace,* and of *Glory.* The kingdom of *Power* comprises the entire universe. (Ps. 8. 6; Heb. 2. 8; Phil. 2. 9, 10; Mt. 8. 16, 26, 27; Jn. 11. 43, 44.) The kingdom of *Grace* is that sphere of His activity which comprises the *Church Militant,* over which He rules spiritually by the means of grace. (Jn. 3. 5; Eph. 5. 25–27.) The kingdom of *Glory* is also included in the kingdom of *Power,* and comprises the Church Triumphant, to which belongs all the good angels and all redeemed men after the final judgment. (Rev. 11. 15.) See Ps. 2. 6; Is. 9. 6; Lk. 2. 11; 19. 38; Jn. 18. 36, 37; 1 Tim. 6. 15; Rev. 17. 14; 19. 16.

LESSON 22.

The Second Article.

75. *Why did Christ redeem you?*

Christ redeemed me, in order that I might be His own, live under Him in His kingdom, and serve Him in everlasting righteousness, innocence and blessedness, even as He is risen from the dead, and lives and reigns to all eternity.

He died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again. 2 Cor. 5. 15.

Memory Verse.

My hope is built on nothing less
Than Jesus' blood and righteousness:
No merit of my own I claim,
But wholly lean on Jesus' Name.
On Christ, the solid Rock, I stand,
All other ground is sinking sand.
(New Hymnal 424. 1.)

REMAINING CHRIST'S OWN.

Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time. Wherein ye greatly rejoice,

though now for a little while, if need be, ye have been put to grief in manifold trials, that the proof of your faith, being more precious than gold that perisheth though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ, whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with

joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls. (1 Pet. 1. 3–9.)

Wherewith shall a young man cleanse his way?
By taking heed thereto according to thy word.
With my whole heart have I sought thee:
Oh, let me not wander from thy commandments.
Thy word have I laid up in my heart,
That I might not sin against thee.
Blessed art thou, O Jehovah:
Teach me thy statutes.
With my lips have I declared
All the ordinances of thy mouth.
I have rejoiced in the way of thy testimonies,
As much as in all riches.
I will meditate on thy precepts,
And have respect unto thy ways,
I will delight myself in thy statutes:
I will not forget thy word. (Ps. 119. 9–16.)

Questions. Fill in the missing words:

Blessed be the ... and ... of our Lord ... Christ, who according to ... great ... begat ... again unto a ... hope by the ... of Jesus Christ from the ..., unto an ... incorruptible, and ..., and that fadeth not..., reserved in ... for you, who by the ... of ... are guarded through ... unto a ... ready to be ... in the last .... Wherein ye greatly ... though now for a little ..., if need be, ye have been ... to ... in manifold ..., that the ... of your ..., being more ... than ... that ... though it is proved by ..., may be found unto ... and ... and ... at the ... of Jesus ..., whom not having ... ye ...; on whom though now

ye ... him ..., yet ..., ye ... greatly with joy ... and ... of ...; receiving the ... of your ..., even the salvation of your....

Try to memorize Ps. 119. 9–16 or at least read it carefully ten times.

Notes. The resurrection must have been such a change from despair to hope as could only be expressed as a beginning of new life. (Rom. 6. 4; Eph. 2. 5; Phil. 3. 10.) During all the wanderings of the Israelites the land of promise (Heb. 11. 9) was reserved as the inheritance for them, but they were taught in many ways that it was a type of a better inheritance. "This inheritance is reserved for the true Israel in heaven. It cannot be corrupted, as the earth was in the days of Noah (Gen. 6. 11), or defiled as Canaan by abominations (Lev. 18. 27; Deut. 21. 23; Jer. 2. 7), and the temple by the heathen (Ps. 79. 1), nor do its flowers or fruits fade away" (Is. 32. 15; 60. 13; 61. 11).— It were well if the class would commit to memory the words in Ps. 119. 9–16.

LESSON 23.

The Second Article.

I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord;

who has redeemed me, a lost and condemned creature, secured and delivered me from all sins, from death, and from the power of the devil,

not with silver and gold, but with His holy and precious blood, and with His innocent sufferings and death;

in order that I might be His own, live under Him in His kingdom, and serve Him in everlasting righteousness, innocence and blessedness,

even as He is risen from the dead, and lives and reigns to all eternity.

This is most certainly true.

78. *How shall Christ judge all men?*

Christ shall say to the righteous: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

To the wicked He shall say: Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels.

And these shall go away into eternal punishment: but the righteous into eternal life. (Mt. 25. 34, 41, 46.)

MEMORY VERSE.

Great God, what do I see and hear!
The end of things created!
The Judge of man I see appear,
On clouds of glory seated.
The trumpet sounds: the graves restore
The dead which they contained before;
Prepare, my soul, to meet Him.
(New Hymnal 611. 1.)

Questions. 1. What will Christ say that the righteous are to inherit? 2. From what time has the kingdom been prepared? 3. What shall Christ say to the wicked? 4. For whom was the eternal fire prepared? 5. Where will the wicked finally go? 6. And the righteous?

Notes. The General Judgment will include (a) the righteous (1 Cor. 4. 4, 5; 2 Tim. 4. 7, 8), and (b) the ungodly,

(Mt. 11. 22; Rom. 2. 4, 5). All will be judged according to the revealed Word of God. (2 Cor. 5. 10; Rom. 2. 12.) Angels and saints will take part in the judgment of the wicked. (Mt. 24. 31; Mt. 13. 41, 42; 1 Cor. 6. 2; Mt. 19. 28.) After the final judgment has taken place, the end of the world will come. (Mt. 25. 34, 41; 2 Pet. 3. 10; Rev. 21. 1.)

LESSON 24.

The Third Article.

Of God the Holy Spirit and Sanctification.

I believe in the Holy Spirit;

the holy Christian Church, the Communion of Saints;

the Forgiveness of sins;

the Resurrection of the body; and the Life everlasting. Amen.

What is meant by this article?

I believe that I cannot by my own reason or strength believe in Jesus Christ, or come to Him;

but the Holy Spirit has called me through the gospel, enlightened me by His gifts, and sanctified and preserved me in the true faith.

80. *Why must the Holy Spirit work sanctification in your heart?*

The Holy Spirit must work sanctification in my heart, because I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him.

No man can say, Jesus is Lord, but in the Holy Spirit. 1 Cor. 12. 3.

This is the work of God, that ye believe on him whom he hath sent. John 6. 29.

Memory Verse.

Speak Thy pardoning grace to me,
Set the burdened sinner free;
Lead me to the Lamb of God,
Wash me in His precious blood.
(New Hymnal 162. 2.)

HEARERS RECEIVE THE HOLY SPIRIT.

Peter said to Cornelius and those with him, God charged us to preach unto the people, and to testify that this is he who is ordained of God to be the judge of the living and the dead. To him bear all the prophets witness, and through his name every one that believeth on him shall receive remission of sins. While Peter yet spake these words, the Holy Spirit fell on all them that heard the word. And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnified God. Then answered Peter, Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of Jesus Christ. (Acts 10. 42–48.)

Jesus answered and said, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me. These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. (Jn. 14. 23–26.)

Questions. 1. What did Peter say to Cornelius and those with him? 2. While Peter yet spake, what happened to all them that heard the word? 3. Why were they of the circumcision amazed? 4. How did they hear them speak? 5. What did Peter answer? 6. What did he command? 7. What did Jesus say a man will do, if he loves Him? 8. What will the Father do? 9. What will the Comforter, the Holy Spirit, do?

Notes. The Holy Spirit was usually given after baptism with laying on of the apostles' hands. (Acts 2. 38; 8. 17; 19. 6.) As a miraculous assurance that the Gentiles were not to be excluded from the gift of the Holy Spirit, but were to be baptized, the outpouring of the Holy Spirit in this instance preceded baptism. In Jn. 14. 23–26 Jesus shows clearly that it is a spiritual manifestation of which He is speaking, and that this manifestation can be made only to those who love Jesus. The passage illustrates the inseparableness of the Holy Trinity. —The Holy Spirit is to awaken the words of Christ in the minds of the disciples and make them to bear fruit.

LESSON 25.

The Third Article.

(Review Catechism Lesson 24.)

In like manner as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and preserves it in union with Jesus Christ in the true faith.

82. *How does the Holy Spirit work sanctification?*

The Holy Spirit calls me through the gospel, enlightens me by His gifts, sanctifies and preserves me in the true faith.

God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord. 1 Cor. 1. 9.

He called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ. 2 Th. 2. 14.

94. *Why is the Church called the communion of saints?*

The Church is called the communion of saints because it consists of those alone who are sanctified in true faith.

If any man hath not the Spirit of Christ, he is none of his. Rom. 8. 9.

Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light. 1 Pet. 2. 9.

MEMORY VERSE.

God calling yet! and shall He knock,
And I my heart the closer lock?
He still is waiting to receive,
And shall I dare His Spirit grieve?
(New Hymnal 403. 3.)

THE GREAT SUPPER.

Jesus said, A certain man made a great supper; and he bade many: and he sent forth his servant at supper time to say to them that were bidden, Come; for *all* things are now ready. And they all with one *consent* began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it; I pray thee have me excused. And another said. I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said. I have married a wife, and therefore I cannot come.

And the servant came, and told his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. And the servant said, Lord, what thou didst command is done, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and constrain *them* to come in, that my house may be filled. For I say unto you, that none of those men that were bidden shall taste of my supper. (Lk. 14. 16–24.)

Questions. 1. Were few or many bidden to the great supper? 2. When did this man send forth his servant? 3. What was the servant to say to them that were bidden? 4. How did "they all" receive the invitation? 5. What excuse did the first one offer? 6. What did the next one say? 7. How did the last one excuse himself? 8. When the master of the house heard these things, what did he say to his servant? 9. When the servant told his lord that his command had been done, what did he then say? 10. What did the lord say of those men that were bidden and had tendered their excuses?

Notes. This parable was spoken as a direct answer to the exclamation of the guest (v. 15), who doubtless regarded the kingdom of God as open only to Israelites. "Our Lord distinctly declares that the invitation will be extended first to 'publicans and sinners' and then to the heathen, in consequence of its careless reception by those to whom it was originally addressed. The first invitation evidently refers to Moses and the Prophets, the second invitation (v. 17) to Christ." — The messengers of the gospel, if they avail themselves of no impure means, have little occasion to fear going too far in extending the gospel invitation. (2 Tim. 4. 2.)

LESSON 26.

The Third Article.

(Review Preceding Lesson.)

In which Christian Church He daily forgives abundantly all my sins, and the sins of all believers.

88. *What is justification?*

Justification is that act of God by which He forgives us our sins and imputes unto us the righteousness of Christ.

It is God that justifieth. Rom. 8. 33.

89. *Which are the gifts of justification?*

When God justifies me I have peace with Him, His love is shed abroad in my heart, I have a new spiritual life and I am become a new creature in Jesus Christ.

Peace with God.

Being therefore justified by faith, we have peace with God through our Lord Jesus Christ. Rom. 5. 1.

God's love shed abroad in our hearts.

The love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us. Rom. 5. 5.

Memory Verse.

Raised from the dead, we live anew,
And, justified by grace,
We shall appear in glory too,
And see our Father's face.
(New Hymnal 409. 6.)

THE PHARISEE AND THE PUBLICAN.

And Jesus spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner. I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted. (Lk. 18. 9–14.)

Questions. 1. To whom did Jesus speak this parable? 2. How many men went up into the temple? 3. Why did these two men go up into the temple? 4. Who were they? 5. Which one is first mentioned? 6. Whom did he pray with? 7. What did he thank God for? 8. How many times in the week did he fast? 9. How much did he give? 10. Where did the publican stand? 11. How did he show that he was humble? 12. What was his prayer? 13. Which one of these men did Jesus say went down to his house justified rather than the other? 14. Why was the publican justified rather than the Pharisee?

Notes. The Pharisee professed humility in attributing his own supposed excellence to God's grace; but it was pride in the guise of humility, since he reckons up his positive and negative virtues and good deeds with considerable relish. — The publican was *justified before God* because he was penitent and humbled himself. He had both *sorrow* for his sins and *faith*. When our sins are forgiven, God regards us as *just*. The publican realized that if God justified him, it would be by grace. See Rom. 3. 21–24; 4. 5.

LESSON 27.

THE THIRD ARTICLE.

(Review Preceding Lesson.)

And will raise up me and all the dead at the last day.

90. *How does the Holy Spirit continue His work in the heart of the believer?*

The Holy Spirit continues to call and enlighten the believer in order that he may be kept in the true faith and grow in the grace and knowledge of our Lord and Saviour, Jesus Christ.

He who began a good work in you will perfect it until the day of Jesus Christ. Phil. 1. 6.

91. *What must the believer do to be preserved in the true faith?*

He must abide in God's Word, earnestly watch and pray, frequently commune at the Lord's table and walk even as the Lord Himself walked.

If ye abide in my word, then are ye truly my disciples. Jn. 8. 31.

MEMORY VERSE.

O watch, and fight, and pray,
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore.

(New Hymnal 455. 2.)

PAUL AND SILAS AT THESSALONICA AND AT BEROEA.

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his custom was, went in unto them, and for three sabbath days reasoned with them from the scriptures, opening and alleging that it behooved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, said he, I proclaim unto you, is the Christ. And some of them were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring them forth to the people. And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying These that have turned the world upside down

are come hither also; whom Jason hath received: and these all act contrary to the decrees of Cæsar, saying that there is another king, one Jesus. And they troubled the multitude and the rulers of the city, when they heard these things. And when they had taken security from Jason and the rest, they let them go. And the brethren immediately sent away Paul and Silas by night unto Beroea: who when they were come thither went into the synagogue of the Jews. Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so. Many of them therefore believed: also of the Greek women of honorable estate, and of men, not a few. (Acts 17. 1–12.)

Questions. 1. To what place did Paul and Silas now come? 2. Where did Paul go? 3. About what did Paul reason with the Jews in the synagogue? 4. Who were persuaded? 5. What moved the Jews to act against Paul and Silas? 6. What did the Jews do? 7. When the Jews failed to find Paul and Silas, what did they do to Jason and certain brethren? 8. What were the Jews crying? 9. After they had been let go, where did the brethren send Paul and Silas? 10. To what place did Paul and Silas go in Beroea? 11. How were the Jews in this place? 12. How did the Jews here receive the word? 13. Who else are mentioned as having believed God's word?

Notes. Paul and Silas had visited Philippi of Macedonia. Read entire chapter 16. — Paul was called to preach to the Gentiles, but did not forget the Jews. If he could induce the Jews to co-operate with him and give him support, his

efforts among the Gentiles would naturally be more successful. — Observe the purpose of Paul's "reasoning from the scriptures," and his success with "some of them," and with the Greeks, and "the chief women not a few." Through the preaching of the gospel *faith* had been kindled in their hearts. The Holy Spirit works through the means of grace, the Word of God, and the Holy Sacraments. — Regarding *faith,* see Heb. 11. 1. — Observe the reason why Paul and Silas went to Beroea, and their success in that place. The Holy Spirit was permitted to work through the Word, which was received, and many believed.

LESSON 28.

The Third Article.

(Review Entire Third Article.)

And will grant everlasting life to me and to all who believe in Christ.

This is most certainly true.

86. *When do we truly believe in Christ?*

We believe in Christ when we heartily accept Him as our Saviour and trust in Him alone for the forgiveness of sins, life and salvation.

Blessed are they that hunger and thirst after righteousness: for they shall be filled. Mt. 5. 6.

87. *What blessings does God bestow upon us when we accept Christ in true faith?*

When we accept Christ in true faith, God forgives us our sins, imputes to us the righteousness of Christ, regenerates us and owns us as His children.

To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins. Acts 10. 43.

Memory Verse.

My faith looks up to Thee,
Thou Lamb of Calvary,
  Saviour divine!
Now hear me while I pray;
Take all my guilt away;
O let me from this day
  Be wholly Thine. (New Hymnal 425. 1.)

THE COMMENDED CENTURION.

And when Jesus was entered into Capernaum, there came unto him a centurion beseeching him and saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented. And he saith unto him, I will come and heal him. And the centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but only say the word, and my servant shall be healed. For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham and Isaac, and

Jacob, in the kingdom of heaven: but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and the gnashing of teeth. And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the servant was healed in that hour. (Mt. 8. 5–13.)

Questions. 1. When Jesus entered into Capernaum, who came unto Him? 2. What did the centurion say? 3. What did Jesus say unto him? 4. And what did the centurion answer? 5. What did Jesus think of the centurion's answer? 6. What did Jesus say about this man's faith? 7. Where will those who shall sit with Abraham, Isaac and Jacob in the kingdom of heaven come from? 8. What shall happen to the sons of the kingdom? 9. What did Jesus say unto the centurion? 10. What happened to the servant in that hour?

Notes. A centurion was a "Roman Legionary officer commanding a century (i. e., from 50 to 100 men, the hundredth part of a legion), and occupying the social position of a modern sergeant or non-commissioned officer." — This centurion was humble, and showed strong faith in Jesus and His word. It requires faith to accept God's Word as it is given, and rely upon its promises. We must first accept the Word of God as true, and then put our trust in it. — The centurion's faith was a *saving faith* because it laid hold of and accepted the merit of Christ. There may be various degrees of faith, but the weakest as well as the strongest faith apprehends Christ and hence has justification. (Mt. 8. 26; 15. 28; Rom. 5. 1.)

THE LORD'S PRAYER.

LESSON 29.

Our Father who art in heaven.

What is meant by this?

God would thereby affectionately encourage us to believe that He is truly our Father and that we are His children indeed,

so that we may call upon Him with all cheerfulness and confidence, even as beloved children entreat their affectionate parent.

102. *Why should we pray?*

We should pray because God has exhorted us to pray and promised to hear us, and also because we continually need to flee to Him and open our hearts to receive His grace and help.

Call upon me in the day of trouble:
I will deliver thee, and thou shalt glorify me. Ps. 50. 15.

106. *Why has Christ taught us to say "Our Father who art in heaven"?*

Christ has taught us to say "Our Father who art in heaven" to remind us of God's infinite glory and power, through which He can do far above that which we ask or think.

Thine, O Jehovah, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heavens and in the earth is thine. 1 Chr. 29. 11.

MEMORY VERSE.

The Lord, who laid the earth's foundation,
And for the stars their course surveyed,
Whose hand hath ordered all creation,
Provideth for our every need;
For God is Love: the Father's care
His smallest child shall duly share.

(A. A. AFZELIUS.)

SOLOMON'S PRAYER.

And Solomon loved Jehovah, walking in the statutes of David, his father: only he sacrificed and burnt incense in the high places. And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt-offerings did Solomon offer upon that altar. In Gibeon Jehovah appeared to Solomon in a dream by night; and God said, Ask what I shall give thee. And Solomon said, Thou hast showed unto thy servant David my father great lovingkindness, according as he walked before thee in truth, and in righteousness and in uprightness of heart with thee; and thou hast kept for him this great lovingkindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Jehovah my God, thou hast made thy servant king instead of David my father: and I am but a little child; I know not how to go out or come

in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this thy great people? And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to discern justice; behold, I have done

according to thy word: lo, I have given thee a wise and an understanding heart; so that there hath been none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honor, so that there shall not be any among the kings like unto thee, all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days. And Solomon awoke; and, behold, it was a dream: and he came to Jerusalem, and stood before the ark of the covenant of Jehovah, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants. (1 K. 3. 3–15.)

Questions. 1. Whom did Solomon love? 2. Where did the king go to sacrifice? 3. How many burnt-offerings did Solomon offer upon that altar? 4. Who appeared to Solomon in a dream in Gibeon? 5. What did God say to Solomon? 6. What did Solomon pray for? 7. What especially pleased the Lord? 8. What did God say that He would give Solomon? 9. When Solomon awoke, what did he do?

Notes. "Solomon's prayer exhibits: 1) a strong sense of responsibility and a conviction that high position involves corresponding duties; 2) a consciousness that truth and falsehood, right and wrong, are not always easy to distinguish, and that to discern between them are needed special gifts of the heart and understanding; 3) that such gifts are derived from God, who bestows them in answer to prayer." — Note the hyperbolical expression "a great people," etc. (Gen. 13. 16.) — Among various gifts offered to Solomon by Jehovah, he chose wisdom. Real big men have been men of prayer.

LESSON 30.

The First Petition.

Hallowed be thy name.

What is meant by this petition?

The name of God is indeed holy in itself;

but we pray in this petition that it may be hallowed also by us.

How is this effected?

When the Word of God is taught in its truth and purity,

and we, as the children of God, lead holy lives in accordance with it;

this grant us, dear Father in heaven!

But whoever teaches and lives otherwise than as God's Word prescribes, profanes the name of God among us;

from this preserve us, heavenly Father!

108. *Who profanes the name of God?*

Whoever teaches and lives otherwise than as God's Word prescribes, profanes the name of God.

Add thou not unto his words,

Lest he reprove thee, and thou be found a liar. Prov 30. 6.

Whosoever goeth onward and abideth not in the teaching of Christ, hath not God. 2 Jn. 9.

MEMORY VERSE.

Lord, what offerings shall we bring,
At Thine altars when we bow?
Grateful, loving hearts, the spring
Whence the kind affections flow.
(JOHN TAYLOR.)

SAUL'S DISOBEDIENCE.

Samuel said to Saul, Go and smite Amalek, and utterly destroy all that they have, and spare them not. And Saul smote the Amalekites, and took Agag their king alive. But Saul spared Agag, and the best of the the sheep, and of the oxen, and of the fatlings, and the

lambs, and all that was good, and would not utterly destroy them; but everything that was vile and refuse, that they destroyed utterly.

Then came the word of the Lord unto Samuel, saying, It repenteth me that I have set up Saul to be king, for he hath not performed my commandments. And Samuel came to Saul. And Saul said unto him, Blessed be thou of the Lord; I have performed the commandment of the Lord. And Samuel said, What meaneth, then, this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, The people spared the best of the sheep and of the oxen to sacrifice unto the Lord, thy God; and the rest we have utterly destroyed. Then Samuel said, Wherefore didst thou not obey the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king. And as Samuel turned about to go away, Saul laid hold upon the skirt of his mantle, and it rent. And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine, that is better than thou. Then Samuel went to Ramah, and came no more to see Saul until the day of his death. Nevertheless Samuel mourned for Saul. (1 Sam. 8–15.)

Questions. 1. What did Samuel say to Saul? 2. What did Saul do? 3. What did Saul spare? 4. What word of the Lord came to Samuel? 5. When Samuel came to Saul,

what did Saul say unto him? 6. What did Samuel say? 7. What did Saul answer? 8. Then what did Samuel say? 9. What did Saul do, as Samuel turned about to go away? 10. What did Samuel say unto him? 11. Where did Samuel go? 12. When Saul was dead, what did Samuel do?

Notes. God had through Samuel given Saul definite instructions. But Saul did not obey the voice of the Lord, nor did he perform the commandment of the Lord, and hence profaned the name of God, and was rejected from being king. "To obey is better than sacrifice." We must teach and live as God's Word prescribes, if God's name is to be hallowed by us.

LESSON 31.

The Second Petition.

Thy kingdom come.

What is meant by this petition?

The kingdom of God comes indeed of itself, without our prayer,

but we pray in this petition that it may come unto us also.

How is this effected?

When our heavenly Father gives us His Holy Spirit, so that by His grace we believe His holy Word.

and live a godly life here on earth, and in heaven for ever.

109. *What is meant by the kingdom of God?*

By the kingdom of God is meant:

The kingdom of grace on earth, the Church, in which, through the Word and the sacraments, God offers to and bestows upon men His grace, and, secondly, the kingdom of glory in heaven, where God grants life and salvation unto the faithful.

The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel. Mk. 1. 15.

Memory Verse.

The Church's one Foundation
Is Jesus Christ, her Lord:
She is His new creation
By water and the Word;

From heaven He came and sought her
To be His holy Bride,
With His own blood He bought her,
And for her life He died.
(New Hymnal 264. 1.)

THE SOWER.

Jesus spake to them many things in parables, saying, Behold, the sower went forth to sow; and as he sowed, some seeds fell by the way side, and the birds came and devoured them: and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth: and when the sun was risen, they were scorched; and because they had no root, they withered away. And others fell upon the thorns; and the thorns grew up and choked them: and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty. He that hath ears, let him hear. And the disciples came, and said unto him, Why speakest thou unto them in parables? And he answered and said unto them, Hear then ye the parable of the sower. When anyone heareth the word of the kingdom, and understandeth it not, then cometh the evil one, and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side. And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it; yet hath he not root in himself, but endureth for a while; and when tribulation

or persecution ariseth because of the word, straightway he stumbleth. And he that was sown among the thorns, this is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the

word, and he becometh unfruitful. And he that was sown upon the good ground, this is he that heareth the word and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty. (Mt. 13. 3–11; 18–23.)

Questions. 1. Who spake many things in parables? 2. What is the parable in our lesson? 3. What became of the seed that fell by the wayside? 4. What happened to the seed that fell upon the rocky places? 5. What happened to the seed that fell upon the thorns? 6. What did the seed yield that fell upon the good ground? 7. When the disciples came to Jesus, what did they say unto Him? 8. How did Jesus explain the parable regarding "he that was sown by the wayside"? 9. Who is "he that was sown upon the rocky places"? 10. And "he that was sown among the thorns"? 11. And who is "he that was sown upon the good ground"?

Notes. When the Word of God is implanted in the heart and conscience, it grows, develops, and brings forth spiritual fruit. — The sower scatters the seed on all kinds of soil. Not only good Christians, but also the wicked and unreceptive are to hear the Word of God. — The seed falling on good ground is the case of good and receptive Christians, who respond to the teaching of Christ in proportion to the spiritual capacity with which God has endowed them, and to whom cometh the kingdom of God.

LESSON 32.

The Third Petition.

Thy will be done on earth, as it is in heaven.

What is meant by this petition?

The good and gracious will of God is done indeed without our prayer;

but we pray in this petition that it may be done by us also.

How is this effected?

When God frustrates and brings to naught every evil counsel and purpose,

which would hinder us from hallowing the name of God, and prevent His kingdom from coming to us, such as the will of the devil, of the world, and of our own flesh;

and when He strengthens us and keeps us steadfast in His Word and in the faith, even unto our end.

This is His gracious and good will.

111. *What powers oppose God's will?*

Our spiritual enemies, the devil, the world, and our own flesh, oppose God's will.

Memory Verse.

Consecrate me now to Thy service, Lord,
By the power of grace divine;
Let my soul look up with a steadfast hope,
And my will be lost in Thine.

(L. L. Hymnal 156. 2.)

ESTHER.

King Ahasuerus promoted Haman, and all the king's servants bowed and reverenced Haman; but Mordecai bowed not. Then was Haman full of wrath, and sought to destroy all the Jews, and said unto the king, There is a people scattered in all thy provinces that keep not thy laws. If it please the king, let it be written that they be destroyed. And the king said, Do with them as it seemeth good to thee. And letters were sent into all the provinces to kill all Jews, both young and old, little children and women, in one day. And there was great mourning among the Jews. And Esther the queen put on her royal apparel, and went into the court of the king's house. And when the king saw her, she obtained favor. Then said the king,

What is thy request? It shall be even given thee to the half of the kingdom. Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him. So the king and Haman came to the banquet. And the king said, What is thy petition, queen Esther? It shall be granted thee. Then answered Esther, Let the king and Haman come to the banquet that I shall prepare for them to-morrow. Then went Haman forth with a glad heart; but when he saw Mordecai in the gate, that he stood not up, he was full of anger, and caused a gallows to be made for Mordecai.

In the book of the chronicles the king found it was written that Mordecai had revealed a plot regarding two of the chamberlains who sought to lay hand on the king. And the king said, What honor and dignity hath been done to Mordecai for this? And when Haman came in, the king said, What shall be done unto the man whom the king delighteth to honor? Haman, thinking that the king referred to him, said, Let them array the man in the royal apparel, and let the crown royal be set upon his head, and set him upon the horse that the king rideth upon, and bring him through the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honor. Then said the king, Make haste, and do even so to Mordecai the Jew. And Haman did so; and then hasted to his house, mourning and having his head covered.

At the banquet that Esther had prepared, the king said unto her, What is thy petition, queen Esther? Then Esther said, O king, let my life be given me at my petition, and my people at my request; for we are sold to be slain, and to perish. The king said, Who is he that durst presume in his heart to do so? And Esther said, The enemy is this wicked Haman. And the king commanded the chamberlains to hang Haman on the gallows that had been made for Mordecai. And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. (Book of Esther.)

Questions. 1. Who promoted Haman? 2. Who bowed and reverenced Haman? 3. Who did not? 4. Why was Haman seeking to destroy all the Jews? 5. What did he say unto the king? 6. What did the king say? 7. What was ordered by the letters that were sent into all the provinces? 8. What did Esther the queen do? 9. What did the king say to Esther? 10. What did Esther answer? 11. Who came to the banquet? 12. What did the king say at the banquet to Esther? 13. What did Esther answer the king? 14. What did Haman cause to be made for Mordecai? 15. What did the king find written in the book of chronicles? 16. When Haman came in, what did the king say? 17. Whom did Haman think that the king referred to? 18. What did Haman say? 19. Then what did the king say? 20. What did Esther say to the king at the banquet? 21. What did the king say? 22. Whom did Esther say that the enemy was? 23. What did the king now command? 24. What did the king give unto Mordecai?

Notes. Show how God frustrates and brings to naught evil counsel and purpose, etc. Observe Haman's plot and punishment, and Esther as an instrument in God's hand to bring about her people's deliverance.

LESSON 33.

The Fourth Petition.

Give us this day our daily bread.

What is meant by this petition?

God gives indeed without our prayer even to the wicked also their daily bread;

but we pray in this petition that He would make us sensible of His benefits, and enable us to receive our daily bread with thanksgiving.

What is implied in the words: "Our daily bread"?

All things that pertain to the wants and the support of this present life;

such as food, raiment, money, goods, house and land, and other property; a believing spouse and good children; trustworthy servants and faithful magistrates, favorable seasons, peace and health, education and honor; true friends, good neighbors, and the like.

114. *Why do we say "Give us this day"?*

We say "Give us this day" because we are not to be anxious for the morrow, but rely firmly upon the goodness of God which is new every morning.

Be not therefore anxious for the morrow; for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof. Mt. 6. 34.

The eyes of all wait for thee;
And thou givest them their food in due season. Ps. 145. 15.

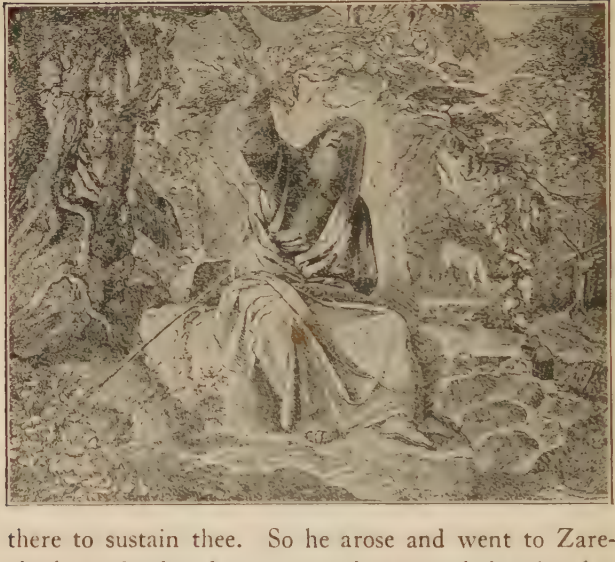
MEMORY VERSE.

Lord, for to-morrow and its needs
I do not pray;
Keep me, my God, from stain of sin
Just for to-day.
Help me to labor earnestly,
And duly pray;
Let me be kind in word and deed,
Father, to-day. (L. L. Hymnal 137. 1.)

THE PROPHET ELIJAH.

Ahab was king over Israel, and did that which was evil in the sight of Jehovah above all other kings of Israel that were before him. And Elijah said unto Ahab, As Jehovah, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. And the word of Jehovah came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before the Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. So he went and did according unto the word of Jehovah. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And it came to pass after a while, that the brook dried up, because there was no rain in the land.

And the word of Jehovah came unto him, saying, Arise, get thee to Zarephath, which belongeth to Sidon, and dwell there: behold, I have commanded a widow



there to sustain thee. So he arose and went to Zarephath; and when he came to the gate of the city, behold, a widow was there gathering sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thy hand. And she said, As Jehovah thy God liveth, I have not a cake, but a handful of meal in the jar, and a little oil in the cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not; go and do as thou hast said; but make me thereof a little

cake first, and bring it forth unto me, and afterward make for thee and for thy son. For thus saith Jehovah, the God of Israel, The jar of meal shall not waste, neither shall the cruse of oil fail, until the day that Jehovah sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. The jar of meal wasted not, neither did the cruse of oil fail, according to the word of Jehovah, which he spake by Elijah. (1 K. 17. 1–16.)

Questions. 1. Who was king over Israel? 2. What did Ahab do? 3. What did Elijah say unto Ahab? 4. Where did the word of Jehovah tell Elijah to go and hide himself? 5. Where should he drink? 6. Who brought him bread and flesh morning and evening? 7. What happened to the brook after a while? 8. Where did the word of Jehovah now tell Elijah to go? 9. When he came to the gate of the city, whom did he meet? 10. What did Elijah say to the widow? 11. What did she say? 12. What did Elijah answer? 13. What did the widow do? 14. What happened to the jar of meal and the cruse of oil?

Notes. The cause for the drought in the land was doubtless Ahab's idolatry. (1 K. 16. 31–33; Lev. 26. 19; Dt. 11. 17.) Show how God provided day by day the prophet with bread, flesh and water; and finally supplied the prophet, the widow and her son with "daily bread."

LESSON 34.

The Fifth Petition.

And forgive us our trespasses,
as we forgive those who trespass against us.

What is meant by this petition?

We pray in this petition,

that our heavenly Father would not regard our sins nor deny us our requests on account of them;

for we are not worthy of anything for which we pray, and have not merited it;

but that He would grant us all things through grace,

although we daily commit much sin, and deserve chastisement alone.

We will, therefore, on our part, both heartily forgive, and also readily do good to those who may injure or offend us.

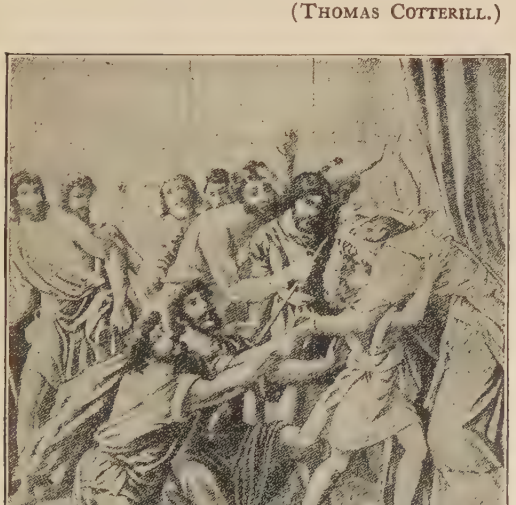
116. *What is meant by the words "As we forgive those who trespass against us"?*

The words "As we forgive those who trespass against us" mean, that as God is ready to forgive us our sins, so will we also both heartily forgive and readily do good to those who may injure or offend us.

If ye forgive not men their trespasses, neither will your Father forgive your trespasses. Mt. 6. 15.

MEMORY VERSE.

So may the unbelieving world
See how true Christians love;
And glorify our Saviour's grace,
And seek that grace to prove.
(THOMAS COTTERILL.)



JOSEPH MAKES HIMSELF KNOWN.

Again, Jacob sent his sons to Egypt a second time to buy corn. Jacob was constrained to permit Benjamin also to go with them, after Judah had become surety for his brother and agreed to bring him back

again. Joseph received them kindly, and said, Is your father well? Is he yet alive? And when he saw his brother Benjamin, he said, God be gracious unto thee.

And Joseph commanded the steward of his house to fill their sacks with food and to put every man's money in his sack, and his own silver cup in the sack of the youngest. The following morning they started on their return home. Before they had gone very far, Joseph said to the steward of his house, Up, follow after the men, and say to them, Wherefore have ye rewarded evil for good? Is it not the cup in which my lord drinketh? Ye have done evil in so doing. And he overtook them, and said to them these same words. They answered him, With whomsoever the cup be found, let him die, and we also will be my lord's bondmen. And when he searched, he found the cup in Benjamin's sack. Then they rent their clothes, and returned to the city. And Judah said to Joseph, What shall we say, or how shall we clear ourselves? God has found out the iniquity of thy servants. Behold, we are my lord's servants, both we and he also with whom the cup is found. But Joseph said, The man in whose hand the cup is found, he shall be my servant; but return ye in peace to your father. Then Judah said, If I now come to my father, and the lad be not with us, we shall bring down the gray hairs of our father with sorrow to the grave. Now therefore, let me abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

Then Joseph could not refrain himself any longer, but he wept aloud and said, I am Joseph your brother. Does my father yet live? And his brethren could not answer him, for they were troubled at his presence. But Joseph said, Be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. So now it was not you that sent me hither, but God; and he hath made me a ruler throughout the land of Egypt. — Five years the famine yet remained. Joseph therefore told his brethren to go home and return with their father to Egypt to live there. And he fell upon his brother Benjamin's neck and wept, and he kissed all his brethren. After that, his brethren talked with him. And he gave them changes of raiment, and to his aged father he sent many presents. And so he sent his brethren away and said to them, See that you fall not out by the way. (Gen. 42–45.)

Questions. 1. Why did Jacob send his sons to Egypt a second time? 2. Who became surety for Benjamin? 3 What did Judah agree to do? 4. How did Joseph receive his brethren? 5. What questions did he ask? 6. What did he say to his brother Benjamin? 7. What did Joseph command the steward of his house to do? 8. The following morning, when his brethren had started on their return, what did Joseph say to the steward of his house? 9. When the steward of the house overtook them and said to them these same words, what did they answer him? 10. In whose sack did he find the cup? 11. What did they do? 12. What did Judah say to Joseph? 13. What did Joseph say? 14. What did Judah then say? 15. What did Joseph now do

and say? 16. Why could not his brethren answer Joseph? 17. What did Joseph say? 18. How many years of famine yet remained? 19. What did Joseph therefore tell his brethren to do? 20. How did Joseph show that he still loved his brethren? 21. When he sent his brethren away, what did he say to them?

Notes. Joseph was compassionate, and furnishes a fine example of the Christian spirit that always ought to prevail everywhere in the Church. — We should daily pray for grace to forgive those who trespass against us, since our own forgiveness is conditioned upon it. (Mt. 5. 23–26.)

LESSON 35.

The Sixth Petition.

And lead us not into temptation.

What is meant by this petition?

God indeed tempts no one to sin;

but we pray in this petition that God would so guard and preserve us,

that the devil, the world and our own flesh may not deceive us, nor lead us into error and unbelief, despair, and other great and shameful sins;

and that, though we may be thus tempted, we may nevertheless finally prevail and gain the victory.

117. *Whence do temptations come?*

Temptations come from the devil, the world and our own flesh.

The devil.

Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom withstand steadfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world. 1 Pet. 5. 8, 9.

The world.

My son, if sinners entice thee, consent thou not. Prov. 1. 10.

Our own flesh.

Each man is tempted, when he is drawn away by his own lust, and enticed. Jas. 1. 14.

MEMORY VERSE.

To him that o'ercometh,
God giveth a crown;
Through faith we will conquer,
Though often cast down.
He who is our Saviour
Our strength will renew;
Look ever to Jesus,
He'll carry you through.
(New Hymnal 648. 3.)

JOB.

There was a man in the land of Uz, whose name was Job, a man perfect and upright, who feared God, and kept himself from evil. He had seven sons and three daughters, and he possessed many herds of cattle and a very great household. In order to try his faith, God permitted the devil to bring great misfortunes to Job. Wicked people robbed him of all his cattle and property, and all his children were killed in a storm. When Job heard this, he rent his robe, but worshiped God and said, The Lord gave, and the Lord has taken away; blessed be the name of the Lord. Afterwards, God gave Job's body also into the power of Satan, but commanded him to save his life. And Satan smote Job with sore boils from the sole of his foot unto his crown. Then said Job's wife unto him, Dost thou still believe in God? Curse God, and die! But he answered, What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

Three of Job's friends, hearing of his misfortunes, came to console him. But their words were harsh, for they thought that he must be a greater sinner than other men, since God sent greater affliction upon him than on others. Then Job sinned; for he boasted of his perfection and disputed God's righteousness. But he repented, and God forgave him, and reproved his three friends because they had judged Job harshly.

And the Lord restored to Job his former prosperity and gave him twice as much as he had before. After this, he lived one hundred and forty years, and saw four generations of his children. (The Book of Job.)

Questions. 1. Where did Job live? 2. What kind of a man was Job? 3. How many sons and daughters did he have? 4. What else did he possess? 5. Why did God permit the devil to bring great misfortunes to Job? 6. What were these misfortunes? 7. When Job heard about all the evil that had happened, what did he do? 8. What did he say? 9. When God gave Job's body into the power of Satan, what did He command him to save? 10. How did Satan smite Job? 11. What did Job's wife then say unto Job? 12. What did he answer? 13. When Job's three friends came to console him, why did they speak harsh words? 14. How did Job then sin? 15. When he repented, what did God do to Job? 16. What did God do to Job's three friends? 17. What did the Lord restore unto Job? 18. How long did Job live after this?

Notes. God was well pleased with Job, because he was "a man perfect and upright, who feared God, and kept himself from evil." Satan was allowed to try Job. After many and grievous trials, God's blessings were again showered upon Job, who was given his former prosperity and twice as much as he had before. Job was delivered from the evil Satan had brought upon him, in answer to his prayer. He was tempted by Satan, his friends, his wife, the world, and his own flesh.

LESSON 36.

The Seventh Petition.

But deliver us from evil.

What is meant by this petition?

We pray in this petition, as in a summary,

that our heavenly Father would deliver us from all manner of evil, whether it affect the body or soul, property or character,

and, at last, when the hour of death shall arrive, grant us a happy end,

and graciously take us from this world of sorrow to Himself in heaven.

120. *When will we be completely delivered from evil?*

We shall be completely delivered from evil when we have persevered in faith in Christ until the end of life, and God graciously takes us to Himself in heaven.

He that endureth to the end, the same shall be saved. Mt. 24. 13.

He that overcometh shall inherit these things; and I will be his God, and he shall be my son. Rev. 21. 7.

Memory Verse.

Grant, Lord, that when the year is over,
For me in perfect peace it close.
In all things care for me, and cover
My head in time of fear and woes;
So may I, when my years are gone,
Appear with joy before Thy throne.
(New Hymnal 58. 6.)

THE DEATH OF MOSES.

And Moses went up from the plains of Moab unto mount Nebo, to the top of Pisgah, that is over against Jericho. And Jehovah showed him all the land unto the utmost sea, and said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses, the servant of Jehovah, died there in the land of Moab, according to the word of Jehovah. And he buried him in the valley in the land of Moab over against Bethpeor: but no man knoweth of his sepulchre unto this day. And Moses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days. (Dt. 34.)

Questions. 1. Unto what mountain did Moses go? 2. What did Jehovah show him? 3. What did Jehovah say unto him? 4. What happened to Moses? 5. In what land did Moses die? 6. In what land did God bury him? 7.

Does any man know of his sepulchre? 8. How old was Moses when he died? 9. What proves that he was not feeble? 10. How long did the children of Israel weep for Moses?

Notes. In Num. 27. 12–23 we are told of Moses being warned of his death, and Joshua is appointed leader in his place. This warning is repeated in Dt. 32. 48, and its fulfilment is related in our lesson. — Moses' sin (Num. 20. 12) was unbelief. See Num. 20. 10 and Ps. 106. 33. "The want of faith on the part of the leaders could not be overlooked or unpunished, because the people had seen it, and might be led away by the evil example." — God buried Moses. God not only buried Moses, but buried his sepulchre also, lest it should become a shrine of idol-worship to future generations. (FULLER.) God buried the workman, but carried on the work. — The usual period of mourning seems to have been thirty days. See Num. 20. 20; Gen. 50. 3, and 21. 13. Apply the words: "God graciously takes us to Himself in heaven."

LESSON 37.

For Thine is the kingdom and the power, and the glory for ever and ever. Amen.

What is meant by this word?

That I should be assured that such petitions are acceptable to our heavenly Father, and are heard by Him;

for He Himself has commanded us to pray in this manner,

and has promised that He will hear us.

Amen, Amen, that is, Yea, yea, it shall be so.

MEMORY VERSE.

Glory be to God the Father,
Glory be to God the Son,
Glory be to God the Spirit,
Everlasting Three in One:
Him let heaven and earth adore,
Now, henceforth, and evermore.
(Doxology 666.)

A NEW HEAVEN AND A NEW EARTH.

And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold,

the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new. And he saith, Write: for these words are faithful and true. And he said unto me, They are come to pass. I am the Alpha and the

Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my son. But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death. (Rev. 21. 1–8.)

Questions. 1. What kind of a heaven and earth did John see? 2. What had happened to the first heaven and the first earth? 3. What had happened to the sea? 4. What city did John see coming down out of heaven from God? 5. How did it appear to John? 6. Tell all that the voice out of the throne said? 7. What did he that sitteth on the throne say? 8. And what else did he say? 9. And, again, what did he say to John?

Notes. St. John sees in a vision the glory of heaven, in which the Lamb's redeemed people will dwell for ever.— The eternal dwelling-place prepared for the redeemed is seen from a distance (v. 1), and the voice of God declares what it means (v. 7). Observe: 1) The Presence of God with the Jew, symbolized by the tabernacle in the wilderness, will now be perfected by His dwelling with the redeemed of all races (v. 3). 2) All things are new. There is a new heaven and a new earth (Is. 65. 17; 66. 22); there is a new society; 'new Jerusalem' (v. 2); and 'all things,' i. e., all ways and thoughts and circumstances of existence, are new. The word 'new' does not signify 'that which had never existed before,' but 'fresh,' 'that which has not been used or worn,' 'undimmed,' 'unspoilt.' The New Jerusalem is compared to a bride (Is. 61. 10; 62. 1; Mt. 22. 3; Eph.

5. 25). 3) Those for whom these blessed things are in store: who thirst for, desire God, righteousness, and eternal life. (Is. 55. 1; Mt. 5. 6; Jn. 7. 37; Rom. 2. 7.) Thus the chief purpose of the book, in encouraging the tempted and persecuted to overcome by resistance unto death, is maintained to the end. The city is not for those who are too cowardly to endure, who fall from faith and join in heathen abominations, v. 8. (DUMMELOW.) Jesus would have us end our *prayer* and our *life* with: "For Thine is the kingdom, and the power, and the glory for ever and ever. Amen."

THE SACRAMENT OF HOLY BAPTISM.

LESSON 38.

121. *What is a sacrament?*

A sacrament is a holy ordinance, instituted by Christ, in which by earthly means He imparts heavenly gifts of grace.

122. *Which are the sacraments?*

The sacraments are Baptism and the Lord's Supper, which were typified in the Old Testament by circumcision and the passover.

124. *Does Christ's command regarding baptism include the children?*

Christ's command regarding baptism includes all, without exception.

Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God. Jn. 3. 3.

Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God. Mk. 10. 14.

MEMORY VERSE.

This sacrament Thou hast prepared,
In which Thy love shines forth,
It shows how richly Thou hast cared
For Thy redeemed on earth.

(G. H. TRABERT.)

THE MAN BORN BLIND.

And as Jesus passed by, he saw a man blind from his birth. And his disciples asked him, saying, Rabbi, who sinned, this man, or his parents, that he should be born blind? Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him. We must work the works of him that sent me, while it is day: the night cometh, when no man can work. When I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing. The neighbors therefore, and they that saw him aforetime, that he was a beggar, said, Is this not he that sat and begged? Others said, It is he: others said, No, but he is like him. He said, I am he. They said therefore unto him, How then were thine eyes opened? He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I received sight. (Jn. 9. 1–11.)

Questions. 1. How long had the man that Jesus saw been blind? 2. What did the disciples ask Jesus? 3. What did

Jesus say about this man and his parents? 4. Whose works should be made manifest in him? 5. Who is the light of the world? 6. When Jesus had thus spoken, what did He do? 7. When Jesus had anointed the eyes of the blind man with clay, what did He say unto him? 8. What did the blind man do? 9. What happened unto him? 10. What did the neighbors say? 11. What did "the others" say? 12. What did the blind man say? 13. What did the blind man answer when they said unto him, "How then were thine eyes opened?"

Notes. Christ proves His power to open the eyes of the soul by opening the eyes of the body. — Observe that Jesus in this miracle heals by a gradual process, and uses "earthly means," saliva and clay, as an aid to faith. He also sent the man away to bathe in the water as a further test of faith. Cf. Mk. 7. 33; 8. 23; 2 K. 5. 10. The idea which underlies the evangelist's reference to Siloam appears to be that in ch. 7. 37. The stream which issued from the heart of the rock was an image of Christ, who works through "the pool," the "sent," sent, as it were, directly from God, that He may lead the disciples once again to connect Him and His working with the promises of the prophets. God Himself was thus seen to co-operate with Christ in the miracle. — The holy sacraments are miracles wrought by Jesus Christ in co-operation with the triune God. — Holy baptism is a Siloam. All are commanded to "go, wash" there.

LESSON 39.

What gifts or benefits does baptism confer?

It worketh forgiveness of sins,

delivers from death and the devil,

and confers everlasting salvation on all who believe, as the Word and promise of God declare.

What are such words and promises of God?

Those which our Lord Jesus Christ spake, as they are recorded in the last chapter of Mark:

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

126. *What do we receive in baptism?*

In baptism we receive forgiveness of sins, deliverance from death and the devil, together with everlasting salvation.

Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. Acts 2. 38.

MEMORY VERSE.

Arise and be baptized,
And wash thy sins away;
Thy league with God be solemnized,
Thy faith confessed to-day.

(New Hymnal 229. 1.)

PETER'S DISCOURSE.

Peter said, Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified. Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation. They then that received his word were baptized: and there were added unto them in that day about three thousand souls. (Acts 2. 36–41.)

Questions. 1. What did Peter say? 2. How did the words of Peter affect the hearers? 3. What did they say unto

Peter and the rest of the apostles? 4. What did Peter say unto them? 5. To whom did Peter say the promise is given? 6. What did he exhort them saying? 7. What was done to those who received his word? 8. How many were added unto them in that day?

Notes. "The apostles baptized all, both Jews and Gentiles, in the same form; in the name of the Father, and of the Son, and of the Holy Spirit; and where they are said to have baptized 'in the name of the Jesus Christ,' the meaning only is in that method and according to that form which our Lord himself had prescribed. They administered Christ's, not John's baptism; that baptism which Christ had appointed. St. Luke expresses it briefly by "baptizing in the name of Jesus Christ"; not because it ran in His name only, but because it was instituted by His authority." (*Waterland,* Sermon 8.) — Observe how clearly the benefits of baptism are set forth, also God's promise regarding the children.

LESSON 40.

How can water produce such great effects?

It is not the water indeed that produces these effects, but the Word of God, which accompanies and is connected with the water, and our faith which relies on the Word of God connected with the water.

For the water, without the Word of God, is simply water and no baptism.

But when connected with the Word of God, it is a baptism,

that is, a gracious water of life and a washing of regeneration in the Holy Ghost; as St. Paul says to Titus, in the third chapter (verses 5–8):

According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost;

which He shed on us abundantly through Jesus Christ our Saviour;

that, being justified by His grace, we should be made heirs according to the hope of eternal life.

This is a faithful saying.

128. *Why is baptism called a "washing of regeneration"?*

Baptism is called a "washing of regeneration" because we, who by nature are born in sin, through baptism receive a new life in Christ.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Jn. 3. 5.

MEMORY VERSE.

In Baptism Thou dost them embrace,
And they become Thine own,
Thou grantest them Thy saving grace,
May they be Thine alone.

(G. H. TRABERT.)

NAAMAN.

Naaman, captain of the host of the king of Sȳria, was a great man, but he was a leper. And the Syrians had gone out in bands, and had brought away captive out of the land of Israel a little maiden; and she waited on Naaman's wife. And she said unto her mistress, Would that my lord were with the prophet that is in Samaria! then would he recover him of his leprosy.

And the king of Syria said, Go now, and I will send a letter unto the king of Israel. And he departed, and brought the letter to the king of Israel, saying, And now when this letter is come unto thee, behold, I have sent Naaman my servant to thee, that thou mayest recover him of his leprosy. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive? And it was so, when Elisha the man of God heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel. So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of Jehovah his God, and wave his hand over the place, and recover the leper. Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean? So he returned and went away in a rage. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then when he saith to thee, Wash, and be clean? Then went he down, and

dipped himself seven times in the Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean. (2 K. 5. 1–14.)

Questions. 1. Who was Naaman? 2. What sickness did he have? 3. Whom had the Syrians brought away captive out of the land of Israel? 4. What did this little maiden do? 5. What did she say unto her mistress? 6. What did the king of Syria say? 7. When he departed, what did he bring to the king of Israel? 8. What did the letter say? 9. What did the king of Israel do and say when he had read the letter? 10. What word did Elisha, the man of God, send to the king of Israel when he heard that the king had rent his clothes? 11. What had Naaman brought with him as he stood at the door of the house of Elisha? 12. What word did Elisha send unto him? 13. What did Naaman say when he received the message? 14. What did he do? 15. What did his servants say unto him? 16. What did Naaman do then? 17. What happened as he went down and dipped himself seven times in the Jordan?

Notes. Naaman was sorely offended when the prophet told him to go and wash in the Jordan seven times, not knowing or believing that the union of the Word of God and the water in the Jordan could heal him. But when Naaman believed the *word* of promise and *acted* according to the command of Elisha, he was healed. The *water,* the *word,* and *faith* cleanse us from sin, and gives us a new life in Christ.

LESSON 41.

What does such baptizing with water signify?

It signifies

that the old Adam in us is to be drowned and destroyed by daily sorrow and repentance, together with all sins and evil lusts,

and that again the new man should daily come forth and rise, that shall live in the presence of God in righteousness and purity for ever.

Where is it so written?

St. Paul, in the Epistle to the Romans, chapter 6, verse 4, says:

We are buried with Christ by baptism into death; that like as He was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

130. *What is meant by the old man and the new man?*

The old man is the inherited sinfulness of our nature, and the new man is the spiritual life born in baptism.

For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. Gal. 5. 17.

131. *What does our baptism require of us?*

Our baptism requires that we put off the old man and put on the new man which after God is created in righteousness and true holiness.

Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof. Rom. 6. 12.

MEMORY VERSE.

By the baptismal stream
Which made me Thine,
By the dear flesh and blood
Thy love made mine,
Purge Thou all sin from me,
That I may nearer be,
Nearer to Thee! (New Hymnal 449. 6.)

DEAD TO SIN, BUT ALIVE UNTO GOD.

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. We who died to sin, how shall we any longer live therein? Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death:

that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified from sin. But if we died with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. For the death that he died, he died unto sin once; but the life that he liveth, he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus. (Rom. 6. 1–11.)

Fill in the missing words:

What shall we ... then? Shall we ... in ... that ... may ...? God .... We who ... to ..., how shall we any longer ... therein? Or are ye ... that all we who were ... into Christ Jesus were ... into his ...? We were ... therefore with ... through ... into ...: that like as ... was ... from the ... through the ... of the ... so we also might ... in newness of .... For if ... have become ... with ... in the ... of his ..., we shall be also in the ... of his ...; knowing this, that our old ... was ... with ..., that the ... of ... might be done away, that so we should no ... be in ... to ..., for he that hath ... is ... from.... But if we ... with ... we believe that we shall also ... with ...; knowing that ... being ... from the ... dieth no more; ... no more hath ... over .... For the ... that

he ..., he died unto sin ...: but the ... that he ..., he ... unto .... Even so ... ye also yourselves to be ... unto .., but ... unto God in Christ Jesus.

Notes. Where sin abounded, grace did abound more exceedingly. (Rom. 5. 20.) Christ's merits are sufficient to blot out the guilt of every sin, and secure salvation for every sinner. But a Christian must not continue in sin. He must not sin deliberately. Baptized into Christ's death means that the Christian has entered into a new relation with Christ: Christ's death avails for him; and the Christian is dead to sin. Baptism is not a mere sign, and empty ceremony, but a means to a new life, a resurrection. — We are not "buried in water" (either mode: immersion or sprinkling, is right); to baptize is simply to *apply* water. — Our old sinful self, together with the sins and lusts to which it prompts, must be "drowned" and destroyed, by daily repentance and daily forgiveness of sins for Christ's sake. — The new man, overcoming the old man, old Adam, should cause us to live in constantly increasing righteousness and purity.

LESSON 42.

The Preparatory Service.

137. *What principal parts belong to the preparatory service?*

Confession of sins and absolution.

138. *In what does confession of sins consist?*

It consists in confessing our sins before God with a penitent heart, and asking forgiveness for Christ's sake.

I said, I will confess my transgressions unto Jehovah;
And thou forgavest the iniquity of my sin. Ps. 32. 5.

139. *What is absolution?*

After we have confessed our sins the pastor, on Christ's behalf, declares the forgiveness of our sins.

David said unto Nathan, I have sinned against Jehovah. And Nathan said unto David, Jehovah also hath put away thy sin; thou shalt not die. 2 Sam. 12. 13.

Memory Verse.

My faith would lay her hand
On that dear head of Thine,
While like a penitent I stand,
And there confess my sin.

(New Hymnal 423. 3.)

CONFESSION OF SINS AND FORGIVENESS.

And this is the message which we have heard from him and announce unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. If we say

that we have not sinned, we make him a liar, and his word is not in us. (1 Jn. 1. 5–10.)

Fill in missing words:

God is ..., and in ... is no ... at all. If we say that we have ... with ... and ... in the ..., we ... and do not the ...: but if we ... in the ..., as he is in the ..., we have ... one with another, and the ... of Jesus his ... cleanseth ... from all .... If we ... that we have no ..., we ... ourselves and the ... is not in us. If we ... our ... he is ... and ... to forgive us our ... and to ... us from all .... If we say that ... have not ... we make ... a..., and his ... is not in ....

Notes. A sincere confession of sin presupposes an acknowledgment of sin. "If we say that we have no sin, we deceive ourselves, etc. If we *confess*," etc. Because of our sinful nature we sin much every day. *Confession* implies, that we confess our sins before God with a penitent heart, asking forgiveness for Christ's sake; and that after our confession, the pastor, on Christ's behalf, declares the forgiveness of our sins, and we believe that our sins are forgiven before God, who alone forgives sin. — *Confession and absolution* is a great privilege in the Church. When troubled about sin we may go to our pastor for the purpose of having God's Word proclaimed to us, and be absolved, according to Christ's own direction and institution. (Jn. 20. 23.) This is also called the *Office of the Keys*, which "is a purely spiritual authority to absolve from guilt or to excommunicate, but only in so far as the Word of God absolves or binds." (Mt. 16. 9; Jn. 20. 22, 23.)

THE SACRAMENT OF THE ALTAR.

OR

THE LORD'S SUPPER.

LESSON 43.

What is the Sacrament of the Altar?

It is the true body and blood of our Lord Jesus Christ, under the bread and wine,
given unto us Christians to eat and to drink,
as it was instituted by Christ Himself.

Where is it so written?

The holy Evangelists, Matthew, Mark and Luke, together with St. Paul, write thus:

Our Lord Jesus Christ, in the night in which He was betrayed, took bread;

and when He had given thanks, He brake it and gave it to His disciples, saying,

Take, eat; this is my body, which is given for you; this do in remembrance of Me.

After the same manner, also, when He had supped, He took the cup,

and when He had given thanks, He gave it to them, saying,

Drink ye all of it;

this cup is the new testament in my blood, which is shed for you, and for many, for the remission of sins; this do, as oft as ye drink it, in remembrance of Me.

141. *What is taught by the words "This is my body and this is my blood"?*

The words "This is my body and this is my blood" teach us, that the body and blood of Christ are truly present in the Lord's Supper and are given with the bread and the wine.

The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? 1 Cor. 10. 16.

MEMORY VERSE.

That we may keep this truth in mind,
Thy broken body here we find;
Here we receive Thy precious blood,
A cleansing, sacrificial flood.
(New Hymnal 240. 2.)

THE LORD'S SUPPER.

And when the hour was come, Jesus sat down, and the apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I shall not eat it, until it be fulfilled in the kingdom of God.

And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves: for I say unto you, I shall not drink from hence-

forth of the fruit of the vine, until the kingdom of God shall come. And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me. And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you. (Lk. 22. 14–20.)

Questions. 1. Who sat down with Jesus? 2. What did Jesus say unto his disciples? 3. When Jesus had received a cup and given thanks, what did He say? 4. What did

He do before He brake the bread? 5. What did He say when He gave the bread to His disciples? 6. When He gave the cup, what did He say?

Notes. Insist on that each pupil be able to recite the words of Institution accurately from memory. — Emphasize that the Lord's Supper is more than a "token," "sign," or "mere remembrance." We receive the true body and blood of Christ.

LESSON 44.

What benefits are derived from such eating and drinking?

They are pointed out in these words *Given, and shed for you, for the remission of sins.*

Namely, through these words, the remission of sins, life and salvation are granted unto us in the Sacrament.

For where there is remission of sins, there are also life and salvation.

144. *What is meant by Christ's declaration that the forgiveness of sins is given in the Lord's Supper?*

Christ's declaration means that the forgiveness of sins is given, renewed and confirmed in the Lord's Supper.

Behold, the Lamb of God, that taketh away the sin of the world. Jn. 1. 29.

MEMORY VERSE.

O Lord, forgive my sin, I pray,
Turn not from my distress away;
Thou bearest all our sin and woe,
On me Thy saving grace bestow.
(New Hymnal 243. 2.)

ON THE WAY TO EMMAUS.

And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. And they communed with each

other of all these things which had happened. And i
came to pass, while they communed and questioned
together, that Jesus himself drew near, and went with
them. But their eyes were holden that they should
not know him. And he said unto them, What com
munications are these that ye have one with another
as ye walk? And they stood still, looking sad. And

one of them, named Cleopas, answering, said unto him, Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, The things concerning Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. But we hoped that it was he who should redeem Israel. Yea and besides all this, it is now the third day since these things came to pass. Moreover certain women of our company amazed us, having been early at the tomb; and when they found not his body, they came, saying, that they had also seen a vision of angels, who said that he was alive. And certain of them that were with us went to the tomb, and found it even so as the women had said; but him they saw not. And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they were going: and he made as though he would go further. And they constrained him, saying, Abide with us; for it is toward evening, and the day is now far spent. And he went in to abide with them. And it came to pass when he had

sat down with them to meat, he took the bread and blessed; and breaking it he gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. (Lk. 24. 13–31.)

Questions. 1. To what village were two of them going? 2. What did they talk with each other about? 3. Who drew near and went with them? 4. Why did they not know Him? 5. What did Jesus say unto them? 6. What did Cleopas answer and say unto Him? 7. What did Jesus say? 8. What did they say? 9. What did Jesus then say? 10. What did Jesus interpret to them? 11. When they drew nigh unto the village, what did Jesus pretend to do? 12. What did the disciples say? 13. What did Jesus then do? 14. When He had sat down with them to meat, what did He do? 15. When their eyes were opened and they knew Him, what happened?

Notes. "When he had sat down with them to meat, he took the bread and blessed; and breaking it he gave to them. And their eyes were opened and they knew him." Although very similar to the institution of the Holy Supper, this was not a celebration of it. But whether Jesus has anything peculiar in the manner of breaking the bread and uttering the blessing that reminds the disciples of their association with the Master in earlier days, or whether they now discover in His opened hands the marks of the wounds, or whether He Himself refers them back to a word uttered before His death, their eyes were opened. (See LANGE.) — Jesus appeared in His glorified body. — He scolded the disciples for not believing, and "interpreted to them in all the scriptures the things concerning himself." — We should let Jesus speak to us through His Word and prepare us in like manner, that our eyes and heart may be opened to the promises in His sacrament.

LESSON 45.

How can bodily eating and drinking produce such great effects?

The eating and drinking, indeed, do not produce them,

but the words which stand here, namely: *Given, and shed for you, for the remission of sins.*

These words, together with the bodily eating and drinking, are the chief things in the Sacrament;

and he who believes these words, has that which they declare and set forth, namely, the remission of sins.

147. *Do all who come to the Lord's Supper receive its blessings?*

All who come to the Lord's Supper receive His body and blood, but only they receive the blessings of the Lord's Supper who believe these words "Given, and shed for you, for the remission of sins."

Blessed are they that hunger and thirst after righteousness: for they shall be filled. Mt. 5. 6.

MEMORY VERSE.

A heavenly food I there receive,
Which doth my hungry soul relieve;
What care I now for want or need?
Thy precious love is wealth indeed.
(New Hymnal 243. 5.)

THE SIXTY-THIRD PSALM.

O God, thou art my God; earnestly will I seek thee:
My soul thirsteth for thee, my flesh longeth for thee,
In a dry and weary land, where no water is.
So have I looked upon thee in the sanctuary,
To see thy power and thy glory.
Because thy lovingkindness is better than life,
My lips shall praise thee.
So will I bless thee while I live:
I will lift up my hands in thy name.
My soul shall be satisfied as with marrow and fatness;
And my mouth shall praise thee with joyful lips;
When I remember thee upon my bed,
And meditate on thee in the night-watches.
For thou hast been my help,
And in the shadow of thy wings will I rejoice.
My soul followeth hard after thee;
Thy right hand upholdeth me

Fill in missing words:

O God, ... art my ...; earnestly will I ... thee:
My ... thirsteth for ..., my flesh ... for ..
In a ... and ... land, where no ... is.
So have I ... upon ... in the ...,
To see thy ... and thy ....
Because thy ... is better than ...,
My ... shall praise ....
So will I ... thee while I ...:
I will ... up my ... in thy ....
My ... shall be ... as with ... and ...;
And my ... shall ... thee with ... lips;
When I ... thee upon my ...,
And ... on ... in the night-watches.
For ... hast been my ...,
And in the ... of thy ... will I ....
My ... followeth hard after ...:
Thy right ... upholdeth ....

Notes. A true Christian holds fast his communion with God in faith, and longs constantly for a more complete realization of it. God is the highest good of the true Christian, and as his God is not only more precious than *life,* but is likewise the *source* of all refreshment and the *ground* of every deliverance and help, hence God, as the abiding object of his longing, as well as the essence of salvation, is the constant subject of his *meditation* and *praise,* in which he finds the strongest *nourishment* and the sweetest enjoyment for his soul. (TAREGE.) This is the spirit in which we should celebrate the Lord's Supper in order to receive its blessings.

LESSON 46.

Who is it, then, that receives this Sacrament worthily?

Fasting and bodily preparation are indeed a good external discipline;

but he is truly worthy and well prepared, who believes these words: *Given, and shed for you, for the remission of sins.*

But he who does not believe these words, or who doubts, is unworthy and unfit;

for the words: *for you,* require truly believing hearts.

149. *When have we truly examined ourselves?*

We have truly examined ourselves when we have come to a deeper knowledge of our sins, feel an earnest longing for the grace of God in Christ and cherish a loving spirit toward our neighbor.

Search me, O God, and know my heart:
Try me, and know my thoughts
And see if there be any wicked way in me,
And lead me in the way everlasting. Ps. 139. 23, 24.

If we discerned ourselves, we should not be judged. 1 Cor. 11. 31.

Memory Verse.

Who does unworthy here appear,
Does not believe, nor is sincere,
Salvation here can never find.
May we this warning bear in mind.
(New Hymnal 234. 8.)

JESUS WASHES THE DISCIPLES' FEET.

Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter. Peter saith unto him, Thou shalt

never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew him that should betray him; therefore said he, Ye are not all clean.

So when he had washed their feet, and taken his garments, and sat down again, he said unto them, Know ye what I have done to you? Ye call me, Teacher, and, Lord: and ye say well; for so I am. If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you. Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that sent him. If ye know these things, blessed are ye if ye do them. I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth my bread lifted up his heel against me. From henceforth, I tell you before it come to pass, that, when it is come to pass, ye may believe that I am he. (Jn. 13. 3–19.)

Questions. 1. What did Jesus know that His Father had given Him? 2. Jesus came forth from whom? 3. And goeth to whom? 4. After supper, what did Jesus do? 5. When Jesus came to Simon Peter, what did Peter say? 6. What did Jesus answer and say unto him? 7. What did

Peter say? 8. What did Jesus answer him? 9. What did Simon Peter say then? 10. What did Jesus say to him? 11. Why did Jesus say, Ye are not all clean? 12. When Jesus had washed their feet, and sat down again, what question did He ask them? 13. If now the Lord and the Teacher had washed the feet of the disciples, what also ought they to do? 14. Who is the greater, the one that is sent or the one that sent him? 15. Whom did Jesus say lifted up his heel against Him?

Notes. "He that is bathed needeth not save to wash his feet," etc. The complete bathing signifies the full and complete forgiveness of sins which Christ gives in Holy Baptism, and which cannot be repeated. Washing of the feet signifies the daily forgiveness of sins by repentance and prayer, which should be repeated daily. If social conditions demand special preparation in dress, etc., when we are to go to the feast of a friend, how much more should we not long to be rightly prepared when we are to go to the great feast that Jesus has prepared and invites us to? — Unmistakable signs are: 1) "an earnest longing for the grace of God in Christ; and 2) a loving spirit toward our neighbor."

LESSON 47.

HOME MISSIONS.

Jesus Findeth Disciples.

Again on the morrow John was standing, and two of his disciples; and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God! And the two disciples heard him speak, and they followed Jesus. And Jesus turned, and beheld them following, and

saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Teacher), where abidest thou? He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour. One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ). He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter).

On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, Follow me. Now Philip was from Bethsaida, of the city of Andrew and Peter. Philip findeth Nathanael and saith unto him, We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee when thou wast under the fig tree, I saw thee. Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel. Jesus answered and said unto him,

Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man. (Jn. 1. 35–51.)

Memory Verse.

Go forth, ye heralds in My name,
Sweet let the gospel trumpet sound;
The glorious jubilee proclaim,
Where'er the human race is found.
(New Hymnal 378. 1.)

Questions. 1. When John looked upon Jesus as He walked, what did he say? 2. Who followed Jesus? 3. What did Jesus say unto them that followed Him? 4. What did they say unto Him? 5. What did He say unto them? 6. When they came and saw where He abode, what did they do? 7. Whom did Andrew find? 8. What did Andrew say to Simon? 9. When he brought him to Jesus, and Jesus looked upon him, what did He say? 10. On the morrow, where was He minded to go forth? 11. Whom did He find? 12. What did Jesus say unto him? 13. Whom did Philip find? 14. What did Philip say to Nathanael? 15. What did Nathanael say unto him? 16. What did Philip say? 17. What did Jesus say of Nathanael when He saw him coming? 18. What did Nathanael say unto him? 19. What did Jesus answer and say unto him? 20. What did Nathanael answer? 21. Then what did Jesus say?

Notes. After their preliminary call, described here, the apostles loosely attached themselves to Jesus as learners, but did not leave their homes and occupations. Afterwards,

when further intercourse had strengthened their hope that He was really the Messiah, they left all and followed Him. (Lk. 5. 11.) — Emphasize Home Mission work. Home Mission work is "work that is carried on in our own land, and consists in gathering into self-supporting congregations the scattered brethren in faith, together with unchurched masses of our mixed population," regardless of color and nationality. Tell of how your local church became organized, the first missionaries, services, meeting place, church building, etc.

LESSON 48.

FOREIGN MISSIONS.

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem; and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, that she hath received of Jehovah's hand double for all her sins.

The voice of one that crieth, Prepare ye in the wilderness the way of Jehovah; make level in the desert

a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the uneven shall be made level, and the rough places a plain: and the glory of Jehovah shall be revealed, and all flesh shall see it together; for the mouth of Jehovah hath spoken it.

The voice of one saying, Cry. And one said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the breath of Jehovah bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever.

O thou that tellest good tidings to Zion, get thee up on a high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God! Behold, the Lord Jehovah will come as a mighty one, and his arm will rule for him: Behold, his reward is with him, and his recompense before him. He will feed his flock like a shepherd, he will gather the lambs in his arm, and carry them in his bosom, and will gently lead those that have their young. (Is. 40. 1–11.)

MEMORY VERSE.

Among us dwells in truth and grace
The hidden God, who loves our race;
He brought us all salvation.
The glory of the Son we see,

The only Son's true majesty,
And bow in adoration.
Draw near
And hear,
Every nation,
Now salvation
God bestoweth,
And His love and mercy showeth.
(New Hymnal 61. 2.)

Questions. 1. Who shall be comforted? 2. Who is speaking? 3. What should be cried unto Jerusalem? 4. Where shall the way of Jehovah be prepared? 5. Where shall a highway for our God be made level? 6. Every valley shall be what? 7. What shall be done to every mountain and hill? 8. The uneven shall be made what? 9. And the rough places shall be made what? 10. What shall be revealed? 11. What is all flesh? 12. And what is all goodliness thereof? 13. Why does the grass wither and the flower fade? 14. What is the people? 15. How long shall the word of our God stand? 16. Where shall he that tellest good tidings to Zion get up? 17. What is to be said to the cities of Judah? Memorize the following words: He will feed his flock like a shepherd, he will gather the lambs in his arm, and carry them in his bosom, and will gently lead those that have their young.

Notes. The respective claims of Jehovah and of the heathen gods are set forth. While the idols are senseless blocks and less than nothing (v. 17), Jehovah is Lord of the world and controls all things. The Israelites can testify to His power, because through His prophets He has told them of things before they came to pass. Jehovah is the deliverer of His people. — Emphasize Foreign Mission work. See Mt. 28. 16–20. The gospel of Jesus is the good tidings that should be told abroad in India, China, Africa and elsewhere. Find some truthful mission stories and relate them also to the class.

LESSON 49.

THE OFFICE OF THE MINISTRY.

Jesus said to his disciples, Peace be unto you: as the Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto

them, Receive ye the Holy Spirit: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained. (Jn. 20. 21–23.)

Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth, shall be loosed in heaven. (Mt. 18. 18.)

I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. (2 Tim. 4. 1, 2.)

And the Lord said, Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will set him over all that he hath. (Lk. 12. 42–44.)

Memory Verse.

O may Thy people faithful be,
And in Thy pastors honor Thee,
And with them work, and for them pray,
And gladly Thee in them obey,
Receive the prophet of the Lord,
And gain the prophet's own reward!

(Anon.)

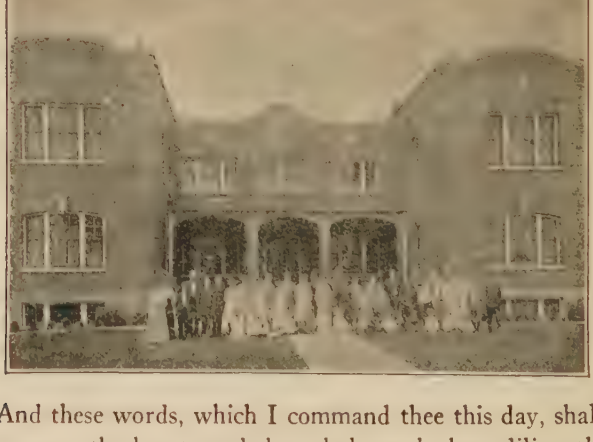
Questions. 1. What did Jesus say to His disciples? 2. When He had said this, what did He do? 3. What did He tell them to receive? 4. What power did Jesus give them to forgive sins? 5. What power did He give them to retain sins? 6. What power did Jesus say His disciples had to bind things on earth? 7. What power to loose on earth? 8. What is the Christian minister to preach? 9. What else is he to do? 10. What is the faithful and wise steward to give the household? 11. What servant will the lord set over all that he hath?

Notes. The duty of the Church is to teach the gospel and to administer the sacraments. Hence she calls, appoints and ordains ministers, to whom she entrusts the duty of performing this work. (Rom. 10. 15; Acts 1. 15–26; 13. 2, 3.) The ministry is an office and not an order, and it receives its authority to preach the gospel and administer the sacraments from God through the Church, to which Christ, through His Word, has given the authority of the keys. (Mt. 18. 17–20.) (C. A. BLOMGREN, "Christian Religion.") The Lord has established the office of the ministry, and it is therefore not a human institution. It is the highest and most sacred office that can be entrusted to man. — The Church has great need of ministers. How many boys in your class would like to serve the Lord as ministers of the gospel? We should pray for this opportunity. (Lk. 10. 2.)

LESSON 50.

HOMES FOR THE ORPHANS.

Hear, O Israel: Jehovah our God is one Jehovah; and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.



And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house, and upon thy gates. (Dt. 6. 4–9.)

When thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the ordinances, which Jehovah our God hath commanded you? then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt: and Jehovah brought us out of Egypt with a mighty hand; and Jehovah showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his house, before our eyes; and he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers. And Jehovah commanded us to do all these statutes, to fear Jehovah our God, for our good always, that he might preserve us alive, as at this day. And it shall be righteousness unto us, if we observe to do all this commandment before Jehovah our God, as he hath commanded us. (Dt. 6. 20–25.)

Memory Verse.

Thou pleadest still so tenderly,
"Let little ones come unto Me."
O grant us grace to do Thy will,
Our hearts with love and mercy fill.

(Anna Hoppe.)

Questions. 1. What is Jehovah our God? 2. How shalt thou love Jehovah thy God? 3. Unto whom shalt thou teach these words diligently? 4. When shalt thou talk of them? 5. What shalt thou say unto thy son? 6. Where shalt thou bind them for a sign? 7. And where shall they be for frontlets? 8. Where shalt thou write them? 9. What shalt thou say unto thy son when he asketh thee in time to come? 10. What hath Jehovah commanded us to do?

Notes. The command of the text cannot be surpassed in comprehensiveness by any which God can give or man receive. The New Testament itself can require no more than this total self-surrender of man's being to his Maker. "Parents should not only send their children to school and lead them to church, but hold frequent instructive conversations with them. They should be diligently trained in the Catechism in the church, school, and at home." (STARKE.) When the parents of children are taken away, the church stands responsible for the children, especially if they have been baptized into the church, in a special way, and must take care of them. Our Synod has ten Orphans' Homes. Emphasize this work! Tell the children something about the particular Orphans' Home in which your Sunday-school is especially interested.

LESSON 51.

HOMES FOR THE AGED.

In thee, O Jehovah, do I take refuge:
Let me never be put to shame.
Deliver me in thy righteousness, and rescue me:
Bow down thine ear unto me, and save me.
Be thou to me a rock of habitation, whereunto I may continually resort:
Thou hast given commandment to save me;
For thou art my rock and my fortress.
For thou art my hope, O Lord Jehovah:
Thou art my trust from my youth.
Cast me not off in the time of old age;
Forsake me not when my strength faileth.
O God, be not far from me;
O my God, make haste to help me.
But I will hope continually,
And will praise thee yet more and more.
My mouth shall tell of thy righteousness,
And of thy salvation all the day;
For I know not the numbers thereof.
I will come with the mighty acts of the Lord Jehovah:
I will make mention of thy righteousness, even of thine only.
O God, thou hast taught me from my youth;
And hitherto have I declared thy wondrous works.
Yea even when I am old and grayheaded, O God, forsake me not,

Until I have declared thy strength unto the next generation,
Thy might to every one that is to come.
Thy righteousness also, O God, is very high;

Thou who hast done great things,
O God, who is like unto thee?
Increase thou my greatness,
And turn again and comfort me.
I will also praise thee with the psaltery,
Even thy truth, O my God:
Unto thee will I sing praises with the harp,
O Thou Holy One of Israel. (Ps. 71.)

Memory Verse.

The Lord my Shepherd is,
I shall be well supplied:
Since He is mine, and I am His,
What can I want beside?
(New Hymnal 480. 1.)

Memorize the following passages:

In thee, O Jehovah, do I take refuge:
Let me never be put to shame.

Be thou to me a rock of habitation, whereunto
I may continually resort:
Thou hast given commandment to save me;
For thou art my rock and my fortress.

Cast me not off in the time of old age;
Forsake me not when my strength faileth.

But I will hope continually;
And will praise thee yet more and more.

Notes. This Psalm of prayer and praise is very fitting for old age. It expresses personal experience, desire, and faith. — It is the duty of the church to take care of the aged

and the feeble. — The Augustana Synod, with its conferences, has ten Homes for the Aged. Some old people pay for their care and up-keep at these homes, but many cannot pay and must be taken care of by the church in special homes. — Tell the children something about the history and work of the Old People's Home in which your church is especially interested.

LESSON 52.
INNER MISSIONS.

And Jesus departed thence, and came nigh unto the sea of Galilee; and he went up into the mountain, and

sat there. And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them: insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel. (Mt. 15. 29–31.)

Memory Verse.

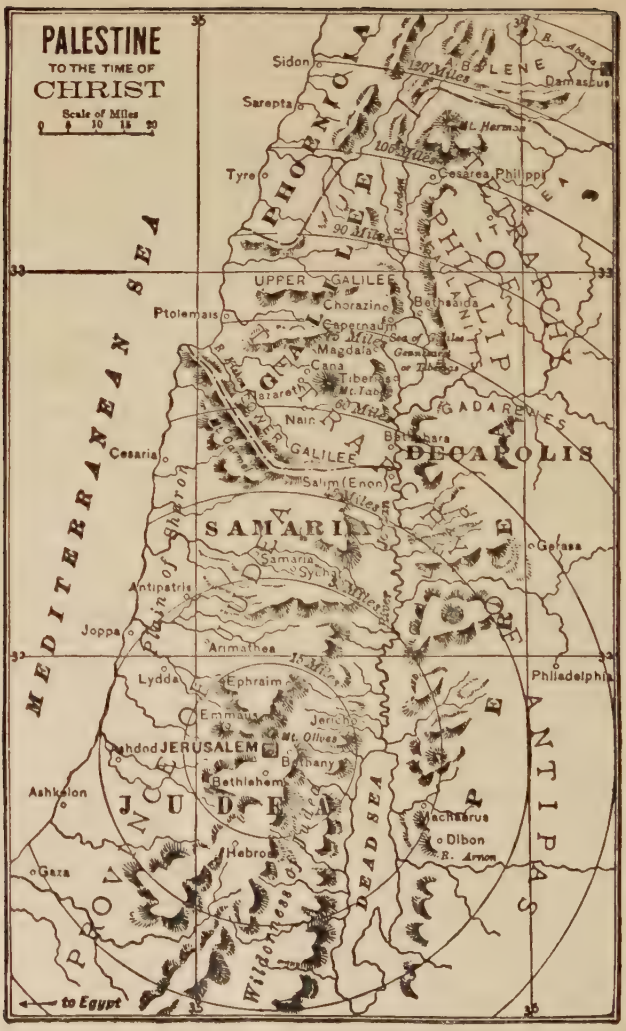
We seek Thee where Thou dwell'st on high,
Beyond the glittering, starry sky:
We find Thee where Thou dwell'st below
Beside the beds of want and woe.

(E. S. Clark.)

Questions. 1. Jesus came nigh unto what sea? 2. Where did He go? 3. Who came unto Him? 4. What kind of people did the multitudes bring to Jesus? 5. What did Jesus do to the lame, blind, dumb, maimed, and others? 6. What did the multitudes do when they saw that Jesus healed those that had been brought unto Him?

Notes. The real Inner Mission worker is the Christian who, constrained by the love of Christ and burning with a holy desire to save souls, is working in order to help, to serve, to rescue, to instruct, to guide, to comfort, bodily and spiritually, *all* who may need Christian care. The Inner Mission work is best carried on and mostly needed in the larger cities. Our Synod has special Inner Mission workers in Chicago, Minneapolis, St. Paul, Seattle, and San Francisco. The Inner Mission is called upon to help those that come to the cities unacquainted with conditions and need advice and assistance; to help people to get work; to help the unfortunate families; to help persons who have

come into the clutches of the law to their deserved liberty or justly reduced penalty; to assist parties at the Court of Domestic Relations, Juvenile Court, and Detention Hospital; to visit the Jail, Prison, Insane Asylum, the County Hospital, Tuberculosis Sanitarium, Lodging houses, Hotels, Immigrant rooms at the depots, etc., and to preach the gospel everywhere, and especially to those who have no church affiliation; also to give material aid and spiritual care to the seamen and loggers. — This is a tremendous field for Christian activity, and we should do all we possibly can for this work.


PALESTINE
TO THE TIME OF
CHRIST
Scale of Miles
0 5 10 15 20
Sidon
Sarepta
Tyre
Cesarea Philippi
ABILENE
Damascus
L. Hermon
120 Miles
100 Miles
90 Miles
PHOENICIA
GALILEE
PHILIPPI TETRARCHY
UPPER GALILEE
Chorazine
Bethsaida
Ptolemais
Capernaum
Sea of Galilee
Gennesaret or Tiberias
Magdala
Cana
Tiberias
Mt. Tabor
Nazareth
Nain
GADARENES
Beth-shan
DECAPOLIS
Cesaria
LOWER GALILEE
Salim (Enon)
SAMARIA
Samaria
Sychar
Gerasa
Antipatris
Joppa
Plain of Sharon
Arimathea
Philadelphia
Lydda
Ephraim
Emmaus
Jericho
Mt. Olives
Bethany
Bethlehem
JERUSALEM
Ashkelon
JUDEA
Machaerus
Dibon
R. Arnon
Hebron
Gaza
PEREA
ANTIPAS
DEAD SEA
Wilderness of Judea
PROVINCE
MEDITERRANEAN SEA
to Egypt

KINGDOMS OF ISRAEL AND JUDA.

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